

A Draught of the Frontispice, with all such especial Properties, Adjuncts and Character
appropriated, personated and expressed, as may give clearer light to the explanation of it.

Whereto are annexed certaine exquisite *Motto's, Impresses*, with other *Ornaments of Art*, purposely
devised and contrived, to adde more beauty and perfection to the Worke.

YOUTH is expressed, featured and portrayed with a fresh, cheerefull and amiable countenance, seated on a
 mount, environed with two opposite Rockes: on the right hand stands *Vertue*, with a Palme or Olive branch
 in her hand, illustrated by this Motto; *Virtute tute*: On the left hand stands a *Siren*, appearing to the halfe
 body, with haire dishevelled; who with an attractive aspect reflects on *Youth*, fixing his eyes on either ob-
 ject; her Motto; *Vox lata, sed anxia lethi*.

DISPOSITION is displayed by a youthfull wanton, and amorous presence; about the feature grow fruits and delica-
 cies of all sorts, as if he were seated in *Pandora's* Pavillion, and reaching to pull an Apple, he chuseth this Motto; *Nisi inur*
in vetum.

EDUCATION presented with an ingenuous countenance, is inclosed with the seven Liberrall Sciences; so many Por-
 ts being shadowed, on whose Frontispice, each distinct Science is inscribed; neere to the feature are figured *Breasts and Rods*;
 from which adjunct he derives this Motto; *Ubera & Verbera*.

VOCATION is described in a grave, civill and demure habit, a countenance constant and settled: adjoining to which
 Picture appears a ship with sayles displayed, while *Vocation* fixeth his eye on a Globe, or Marine Map: under the feature
 are mattocks, sledges, shovels, and other utensiles; from whence he attracts this Motto; *Pascimur & patimur*.

RECREATION is delineated by a fresh, flourishing, and agile Physnomy; about which portraiture are Hawkes sitting
 on pearches, with Spaniels lying under them: Horses likewise and Hounds ready for the Chase; remote from these are Deere,
 Hares, and Conies grazing: upon the other Border or Vener of the Picture, is presented a Summer Arbour, and in it Tables,
 Cards, and Chesse-board; where *Recreation* is expressed playing upon a Violl, with a Song-booke before him: Suting his
 humour with this Motto; *Non arcum semper tendis Apollo*.

ACQUAINTANCE is in two bodies individually incorporated, an no lesse selfely than sociably united: two Twins
 cannot be more naturally neere, than these be affectionately deare; which they expresse in hugging one another, and shewing
 the consenting Consort of their minde, by the mutuall interchoise of their Motto; *Certus amor morum est*.

MODERATION is moulded after such a manner, as if a feature may expresse a temper, nothing may be devised more
 absolute, to convey affection by the eye, or election to the heart, than the representment of this Picture, reposing in a private
 harbour, as one secured from danger; having no other attendants to share with him in his peacefull repose, than the *Halcyon*
 lying and flickering above him, and the *Tortoise* crawling and creeping below him; the *Halcyon* implying calmnesse; the
tortoise importing firmenesse: having the Sea under him, shelves about him, but tranquility within him, and the approve-
 ment of his Motto to secure him; *Moderata durant*.

PERFECTION is onely shadowed, because in his native lineature hardly to bee expressed; having resemblance to the
 reflecting *Eagles*, whose Embleme he retaines; branching his *Aiery* in the highest Spire, and scorning to stoop to any
 object in this inferiour Spheare: Deblazoned by an head breaking through a cloud, cloathed or impaled with Sun-beames,
 expresse his glory; and ushered by this Motto in his convoy to his Countrey; *Hac calum petitur via*.

In the middle betwixt the Venets, is the Portraiture of a comely Personage drawne to the whole Body, representing an
glisb Gentleman, with a Rod in his hand, to expresse his curiall office; with this Motto, to agnize his affiance and service;
in caelis, pes in terris.

For other *Attributes, Properties*, or *Adjuncts*, from shadows they receive their lustre, which give best life and light to
 Picture.

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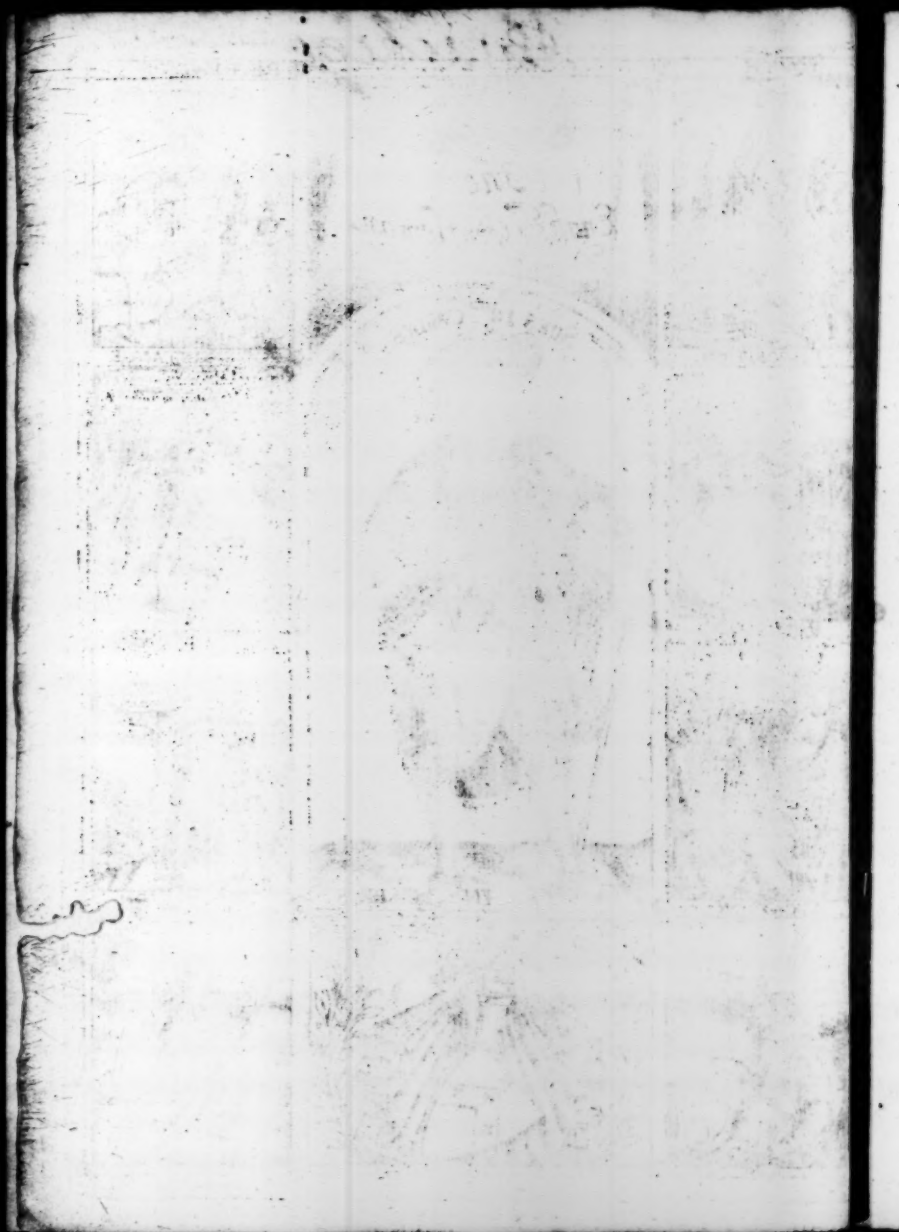
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Brackley



Re. Vaughan fecit



Brackley;

THE
ENGLISH
GENTLEMAN:

*Containing sundry excellent Rules, or
exquisite Observations, tending to Directi-
on of every Gentleman, of selecter ranke
and Qualitie;*

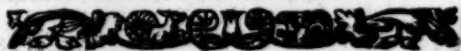
How to demeane or accommodate hi m-
selfe in the manage of publike or
private affaires.

The second Edition: revised, corrected and enlarged.

By RICHARD BRATHWAIT *Esq.*

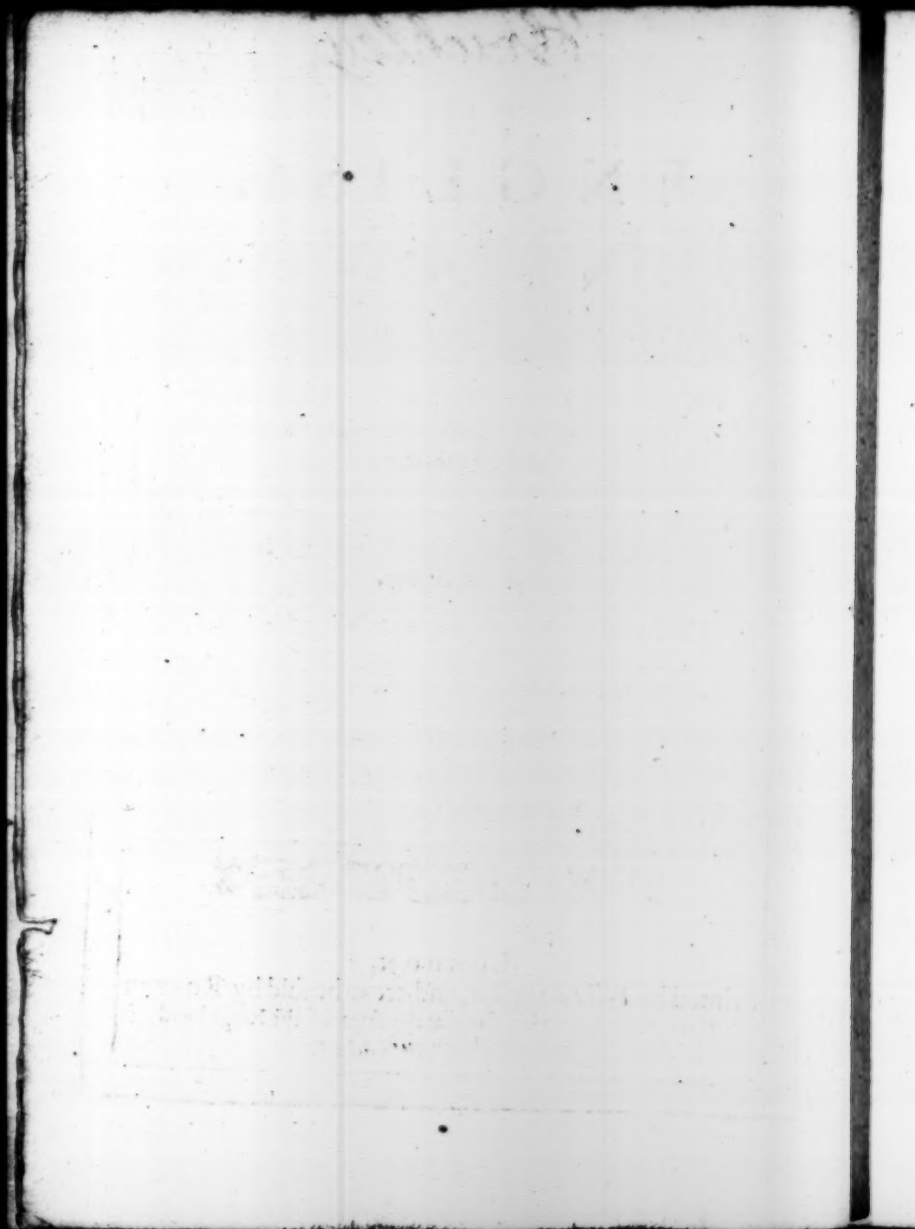
SENECA in Herc. furen.

— *Qui genus jactat suum
Aliena laudat.*



LONDON,

Printed by *Felix Kyngston*, and are to be sold by ROBERT
BOSTOCKE at his shop at the signe of the Kings head
in Pauls Church-yard. 1633.





TO
THE NOBLY
ACCOMPLISHED,

the right Honourable, THOMAS
Viscount WENTWORTH, Lord Depu-
ty of Ireland, Lord President of Yorke; and
one of his Majesties most honourable privy
Councell: all correspondence to his
prudent^{ss} and prepared^{ss}
resolves.

Worthily Honoured,



Virtue the greatest
Signall and Symbol
of *Gentry*: is rather
expressed by good-
nesse of *Person*, than
greatnesse of *Place*.
For, howsoever the bleere-ey'd Vulgar
honour the *purple* more than the *person*,
descent more than *desert*, *title* than *merit*:

THE EPISTLE

that adulterate *Gentility*, which degenerates from the *worth* of her Ancestors, derogates likewise from the *birth* of her Ancestors. And these be such, whose infant effeminacy, youthful delicacy, or native liberty hath estrang'd them from the knowledge of morall or divine mysteries: so as, they may be well compared to the *Ostrich*, who (as the Naturall Historian reports) hath the wings of an *Eagle*, but never mounts: so these have the *Eaglewings* of contemplation, being indued with the intellectuall faculties of a reasonable soule; yet either intangled with the light chesses of vanity, or trashed with the checker'd poizes of selfe-conceit and singularity, they never mount above the verge of sensuall pleasure. But I am here to tender unto your Honors judicious view, a *Gentleman*, quite of another garb: One, whose *Education* hath made formall enough, without apish formality, and conceiving enough, without selfe-admiring arrogancie. A good Christian in devout
practi-

DEDICATORY.

practising, no lesse than zealous professing; yet none of the forward't in discourfing on Religion. For hee observes (as long experience hath brought him to be a judicious observer) that *Discourse of Religion* hath so occupied the world, as it hath well-neere driven the practice thereof out of the world. He esteemes such onely happy, who are of that number, whom the *World* accounts *fooles*, but *God wise men*. He understands, that whatsoever is sought besides God, may so imploy the *Minde*, as it may be occupied, but never satisfied. Hee observes the whole *Fabrike* of humane power, and hee concludes with the Preacher; *Ecquid tam vanum?* He notes how the *Flesh* becomming obedient, behaveth her selfe as a faithfull servant to the *Soule*: *This governeth, the other is governed; this commandeth, the other obeyeth*. Finally, he summes up all his Observations with this: Hee that *Sigbeth* not while he is a *Pilgrim*, shall never rejoyce when he is a *Citizen*. This is the *Gentleman*, whom I have here againe presumed to recommend to your protection: and to you he makes recourse, not so much for shel-

THE EPISTLE

ter, as honour: for his *Title*, it exempts him from servile bashfulness, being an *English Gentleman*. Nor is he chang'd from what he was, although improv'd by this new edition: Nor hopes hee to finde you otherwise than you were, although remov'd by the late plantation. Now, if any of those corkie Censurers, *Qui Mercurium in lingua non in pectore gerunt*, shall chance to accoast my *Gentleman*: I resolve me, his *Education* hath made him so accomplish'd at all assayes, and his conversing with the most piercing'st judgments, hath brought him to that perfection, as he can discerne of what mould or temper these *Criticks* are; concluding *voces sunt, prater ea nihil*; as is said of the *Nightingall*. This only resteth; If I limme him to the life, in spite of censure, hee will merit the patronage of honour: if I faile in my Art, (as I dare not presume of my strength) it is in your Honor to impute the fault rather to the *pen* than the *man*, whose intimate affection to your Lordship, made him erre, if he erre.

Your Honours in all devotion,

RICHARD BRATHWAIT.

*Mancipia
paucæ lecti-
onis cum
sint.*

*For
my Dedi-
cation, in
stead of all
unnecessa-
ry excuses
of presump-
tion, I
will cloze
briefly
with this
constant
Resolution
Though to
your Title
there be Ho-
nour due,
It is your
Selfe that
makes me
Honor you.*

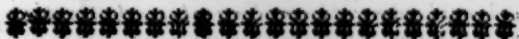
To the knowing Reader.



His that provides not for his Family is worse than an Infidell: yet he who preferres the care of his family, before the advancements of Gods glory, may seeme to be of Cardinall Bourbons minde, who would not lose his part in Paris for his part in Paradise. Each mans private Oeconomic ought to be a certaine Academic, wherein all sacred and morall knowledge is to be taught. For that master of a family, who onely extends his care in providing how to get, making the Object of his providence gaine, will experimentally cry out, when his mouth shall bee filled with gravell: O Death, how bitter is the remembrance of thee to that man, whose peace is in his substance! To prevent which immoderate care, and that every one may cloze with Cicero, Virtute qui præditi sunt, soli sunt divites, I have proposed some speciall rules of direction, right worthy (if my judgement doe not deceive me) the observation of every publike or private family: though principally tending to the making up of an Accomplish'd Gentleman. For who knows not, (if hee know any thing) how the Gentry of this age, through a depraved effeminacie, must be in custome with the fashion, to purchase him the title of Gentleman? Where he is to enter commerce with Taylor, Haberdasher, Millener, Sempster, and sundry other appertinences of a Gentleman: which in time, worke Gentility out of love with Hospitality, engaging him so deeply to vanity, as by a strange Catastrophe, he ever ends with misery. To rectifie these obliquities, I have brought a Gentleman (of the second Edition, and thereby dignified with a new Addition) who pro-

To the knowing Reader.

feisseth the true and new Art of Gentilizing: yet not like your begging pedanticall Artist, who by a mercenary Bill pasted on some frequented gate, gives notice to the itching Passenger, that if any one be minded to learne the rare and mysterious Art of Brachygraphie, Stenographie, Logarisme, or any Art (indeed) whatsoever, (though hee bee a meer stranger to any) upon resort to such a Signe in such a Lane, he shall finde a most illiterate Anacharsis, ready to bray his braines in a Morter to give him content. But this Gentleman, as the Science which he professeth is free, so doth hee teach it freely: craving no other reward for his fruitfull Observance, than thy friendly acceptance.



Upon the Volume and Title.



Had purposed that this Worke should have been digested into a portable Volume, to the end it might be more familiar with a Gentlemans pocket, not to picke it, but that he might picke some good from it: But since the Volume would not beare it, you must with patience beare with it, and with more trouble beare it, by enlarging your pocket to containe it.

Now for the Title, I am not wholly ignorant, how a Subject intituled *The Complete Gentleman*, was heretofore published; which (I can assure you Gentlemen) consorts with this rather in Title than Tenour, Nam: than Nature; the prooffe whereof I referre to the generous and judicious Reader.



The Subjects whereof this Booke principally treateth and insiseth..

Youth;	}	Recreation;
Disposition,		Acquaintance.
Education.		Moderation.
Vocation,		Perfection.

An exact Table or Directory, leading
to the principall points contained
in this Booke.

YOUTH. Observat. 1.



OUR youthfull yeares, our Climaſtericall
yeares; with the dangers that attend on
youthfull yeares; ſeconded by an authen-
ticke ſtory out of Eusebius. pag. 1. 2.

The vanity of Youth displayed in
ſoure diſtinct Subjects. 5.

Two reaſons why Yong-men were not admitted to de-
liver their opinions in publike aſſemblies. 11.

Three violent paſſions incident to Youth. 26.

Two reaſons why Youth is naturally ſubject to thoſe il-
limited paſſions of Ambition, Luſt, Revenge. 27.

Eſpeciall motives or incendiaries, tending to the in-
crease of thoſe paſſions. 29.

The proper poſtures of a complete Roarer. 42.

Phyſicke preſcribed, and Receits applied, to cure theſe
maladies in Youth. 46.

What choiſe employments deſerve intertainement from
a Gentleman. 47.

DISPOSITION. Observat. 2.

THE diverſity of Diſpoſitions. pag. 51.

A probable judgement of our Diſpoſitions, drawne
from the delights we affect, or company we frequent. 53.

Paſſion the beſt diſcoverer of our Diſpoſition. ibid.

Diſcovery of Diſpoſitions in diſtempers. 54.

Promotion held ever, mans beſt Anatomy Lecture. 55.

The Diſpoſition is not to be forced. 57.

What

The Table.

*What Disposition (being distinguished by three insal-
lible marks) is most generous.* 61.

*The proper ayne or end whereto the actions of true re-
solution are directed: with the prudent observation of
Cortugall, one of the Turkish Princes, in his persuasive
Oration for the besiege of Rhodes.* 70. 72.

EDUCATION. Observat. 3.

W*hat Education is.* pag. 75.
Education dilates its selfe to three subjects. ib.

Our knowledge reflects upon two particulars. 76.

*A profitable Exhortation to all such as are drawne
away by strange doctrine.* 80.

*Two especiall errors incident to subjects of discourse;
Affectation, Imitation; whereof Gentlemen are seriously
cautioned.* 82.

*Perswasion, being the life and efficacy of Speech, con-
sisteth on three parts.* 83.

*Immoderate passion, in arguments of Discourse and rea-
soning, to be avoided.* 88.

Education either improveth or depraveth. 91.

*Education, the best seasoner of Action, aswell as of
Speech, or Knowledge: no lesse prevalent in Arts Manu-
all; than actions Martiall.* 91. 99.

Education, the best seasoner of Youth. 101.

VOCATION. Observat. 4.

T*He Definition, necessity, and conveniencie of a Vo-
cation without personall Exception or Exemption.*
pag. 106, 107. 115.

*Vertue consists in Action, time in revolution, the maze
of mans life in perpetuall motions.* pag. 107. lin. 16.

*Three necessary considerations touching the convenien-
cie of a Vocation; divided and applied.* 109.
The

The Table.

The efficacy of Prayer in every Vocation; and the exercise thereof seriously recommended. 110.

We are to resist vices, by practising and doing acts of the contrary virtues. 114.

Men of place, in respect of three distinct Objects, are three wayes servants. 115. lin. 23.

Men of place, of all others are least exempted from a Vocation. 117. lin. 18.

The ground of all Novellisme. 121.

Vocation in generall. 124.

The first invention of Trades, Arts, or Sciences. 127.

The Ancient Borough of Kendall (upon serious discourse of Manufacture) worthily commended for their industry in Woollworke: the judicious Dutch-men of Kef-wick, for their Copper-worke. 125, 126.

A serious survey and judicious display of all the Liberall Sciences. 127.

The Vocation of a Gentleman in particular. 133.

The Vocation of a Gentleman both employment publique or private. 136.

How a Gentleman is to demean himselfe in publique affaires of State. 135.

The life of man either Active or Contemplative. ibid. lin. 7.

Directions of reservancie, usefull to all Gentlemen in their keeping of company. ib. lin. 33.

Credulity, in two respects, dangerous to persons employed in affaires of State. 137.

Credulity { *In beleiving the relations of others.*
In imparting his thoughts to the secrecie of others:
shewed in a conceited story. 137, 138, 139.

Resolution in suffering neither price to draw him, nor power to overawe him. 140.

Disobedience punished in acts most successive. 142.

The holy war, as a consequent action of honour, recommended to the undertaking of all young Gentlemen. 146. lin. 15.

How a Gentleman is to imploy himselfe in publique affairs. 143.

How

The Table.

<i>How a Gentleman is to demean himselfe in private affaires.</i>	147.
<i>Two perillous which endanger Iustice.</i>	149.
<i>How Iustice is to be prized equally.</i>	151.
<i>Impunity the foster-mother of ail impiety.</i>	152.
<i>How a Gentleman is to demean himselfe in his owne family.</i>	154.
<i>Every family a private Common-wealth.</i>	155. marg.
<i>A Gentleman is so to demean himselfe in his family, as bee neither hord up niggardly, nor lash out lavishly.</i>	157. lin. 11.
<i>He is to keepe a banke of his bounty, lest too much profusnesse bring him to misery.</i>	ibid. lin. 18.
<i>He is neither to be too remisse, nor too severe in his family.</i>	ibid.
<i>How a Gentleman is to imploy himselfe in spiritnall affaires within his family.</i>	161.
<i>The Exercise of devotion commended, a Blessing thereon pronounced, if duely performed; which Blessing is on a precept and a promise grounded.</i>	161. 162.

RECREATION. Observat. 5.

T <i>He difference of Reacreations.</i>	pag. 165.
<i>Of the moderate and immoderate use of Recreation.</i>	171.
<i>The benefits redounding from moderate Recreation.</i>	173.
<i>The inconveniences arising from immoderate Recreat.</i>	175.
<i>The yeare of Iubile defined and described.</i>	177.
<i>Objections against Stage-plays, proposed and resolved.</i>	184.
<i>What honours ancient and moderne times have conferred on Poets, and what bounties for their poeme.</i>	189, 190.
<i>What especiall subjeEs are privileg'd from tests.</i>	192.
<i>Who the first Comedian, who the first Tragedian.</i>	193.
<i>A wofull example of a Gentlewoman, who was a continuall frequenter of Stage-plays.</i>	195.
<i>Excesse of Gaming reproved:</i>	196.
<i>Cheaters displayed; their humours experimentally decoloured, their Habits, garbe, and from all insinuation discovered.</i>	197.

The Table.

<i>Young Gamesters most subject to passion.</i>	225.
<i>A dolefull example of one that at game used imprecation.</i>	ibid.
<i>Another Moderne example coverly shadowed, of one who desperately surprized with distemper of losse, poisoned himselfe.</i>	ibid.
<i>An excellent morall discourse of Hunting.</i>	198.
<i>The story of the foole of Millan, and his discourse with a Falconer.</i>	201.
<i>In exercises of Recreation, those onely are most approved, by whom they are with least affectation performed, and with most freedom of minde embraced.</i>	205. lin. 3.
<i>An accurate discourse of valour, and how in arguments of contest or challenge, a Gentleman may come off with honour.</i>	208.
<i>The misery of Duello's.</i>	206.
<i>A collection and election of Histories.</i>	211.
<i>The knowledge of our own Moderne Chronicles, most beneficiall to Gentlemen.</i>	218.
<i>History the sweetest Recreation of the minde.</i>	220.
<i>The judgement of God inscribed upon the actors and authors of Treason, Sacriledge, &c.</i>	213, 214. 215.
<i>What good morall men have flourished in evil times.</i>	216.
<i>How a Gentleman is to bestow himselfe in Recreation.</i>	221.
<i>Prodigality condemned, moderation in expence, as well as in the exercise it selfe, commended.</i>	223.
<i>Distinction of times for Recreations, necessarily injoyed.</i>	226.
<i>No expence more pretious, than the expence of time.</i>	ibid.
<i>Election of Games for Recreation: which conduce most to memory or retention; which to pregnancy of conceits or apprehension.</i>	ibid.

ACQUAINTANCE. Observat. 6.

O <i>F the use of Acquaintance.</i>	pag. 233.
<i>Mans security, the Devils opportunity.</i>	235. lin. 6.
<i>A display of some Monasticke professors.</i>	ibid.
<i>Privacy no lesse perillous than society.</i>	236.
	The

The Table.

<i>The particular benefits derived from Acquaintance,</i>	
extend to { <i>Discourse.</i>	ibid.
<i>Advice.</i>	
<i>Action.</i>	
<i>Of the benefit wee reape by Acquaint. in matters of Discourse.</i>	
<i>Of the choice of Acquaintance in matters of advice.</i>	238
<i>Friendship resembled to the Juniper tree, whose wood is sweetest, shade coolest, and cole hottest.</i>	239 marg.
<i>Of the benefit properly derived from one friend to another in every peculiar Action.</i>	241
<i>The Expressive Character of a reall friend.</i>	243
<i>The benefits which redound from the mutuall union or communion of friends in the exercise of pleasure.</i>	245
<i>All jests either festive or civill.</i>	246
<i>Those jests are best seasoned, that are least salted.</i>	248
<i>A rule of infallible direction touching choice of Acquaint.</i>	ib.
<i>Of the choice or judicious approvement of Acquaintance, in affaires of highest consequence.</i>	249
<i>Neither Timist nor Timonist are within the Lists of Acquaintance to be entertained.</i>	ibid.
<i>The Timist; or Time-observer, displaied and displaced.</i>	ibid.
<i>The Timonist, or time detracter, discovered and discarded.</i>	254
<i>Evill society the source of all sensuality.</i>	253
<i>What directions are to be observed in the choice of a wife.</i>	256
<i>* Which branch hath proper relation to three choice Characters annexed to the end of this Worke; which Characters are in some Copies onely annexed, and for some other Observations hereafter reserved.</i>	
<i>The harsh and heremiticall conceit of the Carthaginian Arminius, touching Marriage.</i>	257
<i>The Character of a shamelesse wanton.</i>	259, 260
<i>The Character of a shamefast woman.</i>	263, 264
<i>Advice in respect both of portion and proportion.</i>	263
<i>Priviledges granted to such as are married.</i>	265
<i>Nobility and Affability hold equal^lst concurrency.</i>	ibid. l. 34
<i>Sundry inducing motives to Love recounted.</i>	268, &c.
	of

The Table.

Of Constancy in the choice of Acquaintance.	271
Who are best conversers to pray with, to play with, to converse or commerce with.	271. 34
Three faculties of the understanding, with their Objects.	276
Of reservancy towards Acquaintance.	279
A two-fold $\left\{ \begin{array}{l} 1 \text{ In reconciling our secrets.} \\ 2 \text{ In retaining our substance.} \end{array} \right.$	280
An admirable story, clozing with an unexpected Catastrophe, of a prodigall Gentleman and an unconsconable Creditor.	287
Of the absolute end of Acquaintance.	292
All things by course of nature have their proper end, save one; viz. of Law, which admits no end.	ibid. 32
A briefe survey of Acquaint. in city, court, and country.	293
Learning, the movingst inducement and exquisitest ornament of Acquaintance.	295
Titles formerly conferred on such as are learned.	ibid.
The absolute aime or end of Acquaintance, is either to better them, or be bettered by them.	296
Especiall offices wherein friendship and Acquaintance should be exercised.	297.
What gracious effects were produced by the friendly compassion of those faithfull instruments of Gods glory, in the first conversion of this kingdome.	298, 299, &c.
The flourishing state of the Church, amidst many heavy winters of innovation, turbulent times of persecution.	300.
An excellent conclusive precept recommended to all young Gentlemen.	304.

MODERATION. Observat. 7.

M oderation defined.	pag. 306.
Our life a medley of desires and fears.	305.
Moderation of Princes in their contempt of Sovereignty, illustrated by an example of one of our owne.	309.
Otho's resolution, who by dying had rather prove himselfe a mortall creature, than by living load himselfe with cares of an Emperour.	

The Table.

Emperour.	310.
No vertue can subsist without Moderation.	311.
A review of those maine assailants of Temperance, Lust, Ambition, Gorgeousnesse in apparell, lascious fare, company-keeping, &c. illustrated by divers instances.	315, 316.
What excellent fruits are derived from Temperance.	313.
Conquest of a mans affections the greatest victory.	315.
Chastity the choicest ornaments of Youth.	316.
A distinction of degrees, Conjugal, Viduall, Virginall.	322.
A more particular display of Cheaters, with their obsequious natures, &c.	329.
Wherein Moderation is to be used.	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">Expende of coins.</div> <div style="display: inline-block; vertical-align: middle;">Expende of time.</div> </div>
Motives to Hospitality, with a reclaim of our Gentry from the Court to their Country.	331.
Three sorts of persons encountered and reprov'd for their abuse	332.
or carelesse Expende of Time, the	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">Ambitious.</div> <div style="display: inline-block; vertical-align: middle;">Voluptuous.</div> <div style="display: inline-block; vertical-align: middle;">Miserable-covetous.</div> </div>
The Ambitious mans designs aptly compar'd to Domitians catching flies, or the misty conclusions of the deluded Alchymist.	339.
The Voluptuous Libertine misse-employeth time in two respects;	340.
<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">1 In respect of himselfe.</div> <div style="display: inline-block; vertical-align: middle;">2 In respect of those good creatures, ordained for the use and service of himselfe.</div> </div>	ibid.
The Covetous wretches Treasury, the store-house of his misery.	342.
Nothing so terrible as the approach of death to a worldling.	343.
Moderation of the passions of the minde, reduced to two subjects,	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle;">Joy.</div> <div style="display: inline-block; vertical-align: middle;">Sorrow.</div> </div>
The Christians Joy is no carnall but a spirituall joy.	344.
His sorrow is not a sorrow unto sin, but a sorrow for sin.	ibid.
Eye is made the sense of sorrow, because the sense of sinne.	345.
Wherein Moderation is to be limited.	346.
	347.
The	

The Table.

The occasion of all immoderation derived from those three troubled Springs: { Concupiscence of the flesh; } 348.
{ Concupiscence of the eye; }
{ Pride of life. }

Excellent rules prescribed for moderating cares of the flesh.

The Eye, as it is the tenderest and subtillest Organ of all others, so should the object whereon it is fixed, be the purest and clearest of all others.

The Eagle an Embleme of Divine Contemplation. ibid.

The worldlings earthly honour resembled to the bird Ibis, her filthy nature. ibid.

The desperate fate of an inamored Italian. 353. lin. 14.

The proud Luciferians of this world similized to the Chameleon, who hath nothing in his body but lings. *ibid. lin. 22.*

Promotion declares what men bee; instanced in Cardinall Woolsey. 254.

The power of Prayer expressed by these three distinct Chara-

God honour ;
Mans armour ;
The Devils terror.

Etern: It is *Or thus,*
Gods oblation ;
Mans munition ;
The Devils expulsion.

Which pious practice, as it is Gods sacrifice, so should it be mans exercise. 255.

An absolute closing direction tending to true Moderation.

356.

Of the accomplished end which attends Moderation. 357.

*The difference betwixt the Ethnicke and Christian Ethicke,
in the opinion of felicity.* ibid.

The Exercise of Moderation reduced to a three-fold pra-

Elise; { 1 *Overcoming of Anger, by the spirit of patience.*
2 *Wantonness, by the spirit of continence.*
3 *Pride, by the spirit of lowliness.* 361.

The Table.

- Hee who useth his tongue to filthy communication, incurreth a three--*
- | | | | | |
|---|---|---|---|-----|
| } | 1 | <i>In dishonouring his Maker.</i> | } | 363 |
| | 2 | <i>In blemishing his soules image or feature.</i> | | |
| | 3 | <i>In ministering matter of scandal to his brother.</i> | | |
- Wherein true Content properly consisteth.* 364.
- Those two passions or affections of desire and feare; desire of having more than we have; feare of losing what we already have, may bee properly said to have a three-fold respect: To the goods*
- | | | | |
|---|-----------------|---|------|
| } | <i>Minde.</i> | } | 365. |
| | <i>Body.</i> | | |
| | <i>Fortune.</i> | | |
- No Attendant more tenderly constant to a Gentlemans reputation, than Moderation.* 371.
- Moderation the best Monitor in advising and advancing him to the true title of honour.* *ibid.*

PERFECTION. Observat. 5.

- N**O Perfection in this life absolute, but graduall. pag. 373.
- Two considerations of the*
- | | | | | |
|---|---|------------------------------------|---|------|
| } | 1 | <i>The foe that assaults us.</i> | } | 375. |
| | 2 | <i>The friend that assists us.</i> | | |
- ons of maine consequence:*
- The Christians complete armour.* *ibid.*
- The first institution of Fasts, with the fruit thereof.* 377.
- The power of Prayer: with examples of such as were most conversant in that holy Exercise.* *ibid.* & 378.
- Circumstances observable in works of charity and devotion.* *ib.*
- Objections and resolutions upon the ground of Perfection.* 381.
- lin. 16.*
- Of the Contemplative part of Perfection.* 382.
- A Corollary betwixt the Heathen and Christian contemplation.* 384.
- Examples of a contemplative and retired life.* 387.
- A three-fold*
- | | | | | |
|---|---|--|---|------|
| } | 1 | <i>Worthinesse of the soule;</i> | } | 389. |
| | 2 | <i>Unworthinesse of Earth;</i> | | |
| | 3 | <i>Thankesfulnesse unto God, who made man the worthiest creature upon Earth.</i> | | |
- Meditation of necessary importance:* *Of*

The Table.

<i>Of the Active part of Perfection.</i>	391.
<i>No contagion so mortally dangerous to the body, as corrupt company is to the soule.</i>	393.
<i>Two especiall memorials recommended to our deuotionst meditation.</i>	ibid.
<div style="display: flex; align-items: center;"> <div style="flex: 1;"> <i>1 The Author of our creation.</i> <i>2 The End of our creation.</i> </div> <div style="font-size: 2em; margin: 0 10px;">}</div> </div>	ibid.
<i>A foure-fold Creation.</i>	394.lin.8.
<i>The fabulous and frivolous opinions of foure Heathen Philosophers, ascribing the creation of all things to the foure Elements.</i>	396.lin.6.
<i>Their arguments evinced by pregnant testimonies, both of Scriptures and Fathers.</i>	ibid.
<i>The End of our creation.</i>	397.
<i>Singular precepts of Mortification.</i>	399.
<i>Idleness begetteth security, properly termed the Soules Lechary.</i>	400
<i>A Christians Ephemerides; or his Evening account.</i>	401.
<i>The Active part of Perfection, prefer'd before the Contemplative.</i>	403.
<i>No ARMORIE can more truly deblazon a Gentleman, than acts of charity and compassion.</i>	404.
<i>The Active preferred before the Contemplative, for two respects; the first whereof hath relation to our selves; the second to others.</i>	407 408.
<i>Ignorance is to bee preferred before knowledge loosely perverted: with a comparison by way of objection and resolution, betwixt the conveniences of Action and Knowledge.</i>	406.407.
<i>Action is the life of man, and Example the direction of his life.</i>	409.lin.3.
<i>Wherein the Active part of Perfection consisteth.</i>	410
<i>Active Perfection consisteth in Mortification of Action and Affection.</i>	
<div style="display: flex; align-items: center;"> <div style="flex: 1;"> <i>Mortification extends it selfe in a three-fold respect, to these three distinct Subjects:</i> </div> <div style="font-size: 2em; margin: 0 10px;">}</div> <div style="flex: 1;"> <i>1 Life.</i> <i>2 Name.</i> <i>3 Goods.</i> </div> </div>	
<i>illustrated with eminent Examples of Christian resolution, during the</i>	the

The Table.

<i>the ten Persecutions.</i>	411, 412.
<i>Not the act of death, but the cause of death makes the Martyr.</i>	414.
<i>No action, how glorious soever, can be crowned, unless it be on a pure intension grounded.</i>	415.
<i>Mortification in respect of name or report, is two-fold:</i>	
{ 1 In turning our eares from such as praise us.	
{ 2 In bearing with patience such as revile us.	418.
<i>Scandals distinguished: and which with more patience than others may be tolerated.</i>	424, 425, &c.
<i>Mortification in our contempt of all worldly substance: pitching upon two remarks-</i>	
{ 1 By whom these blessings are confer'd on us.	
{ 2 How they are to be disposed by us.	427.
<i>Vain-glory shuts man from the gate of glory.</i>	428.
<i>An exquisite connection of the precedent Meditations.</i>	430.
<i>The absolute or supreme end whereto this Actual Perfection aspires, and wherein it solely resteth.</i>	434.
<i>Singular Patternes of Mortification, in their Contempt of life, and embrace of death.</i>	439-440.
<i>The reason of his frequent repetition of sundry notable occurrences throughout this whole Booke.</i>	439.
<i>The Heart can no more by circumference of the World be confined, than a Triangle by a Circle filled.</i>	442. lin. 23.
<i>Though our feet be on earth, our faith must be in heaven.</i>	445.
<i>A pithy Exhortation; a powerfull Instruction; closing with a perswasive Conclusion.</i>	453-454-455.
<i>A Character intitled A Gentleman.</i>	

THE



THE
ENGLISH
GENTLEMAN.

YOUTH.

Argument.

The dangers that attend on Youth; The vanity of Youth, display'd in foure distinct Subjects; Three violent passions incident to Youth; Physicke prescribed, and receipts applied to cure these Maladies in Youth.

YOUTH.



Howsoever some more curiously than needfully may secure to reason, that there be divers *Chimericall* or dangerous yeeres in mans time; sure I am, that in mans age there is a dangerous time, in respect of those Sinne-spreading Sores which soile and blemish the glorious image of the Soule. And this time is *Youth*, an affecter of alllicentious liberty, a Comicke

B

intro-

I

YOUTH.

Observat. I.

Y O U T H.

The dangers
that attend on
Youth.

*Vauum est instar
belluæ humilia-
ri, aliud est bel-
luinos mores
imitari.*

**Vicinal: fi-
bus adolescen-
tia.*

*Hieron.
Omnia in hac æ-
tate iuuenescunt
vitia,
Euseb. lib 3. 17.*

introducer of all vanitie, and the onely Heire apparent to carnall securitie. This it was which moved that princely Prophet to pray, *Lord forgive mee the sinnes of my youth.* Sins indeed; because the youthfull sinner is ever committing, but never repenting, usually provoking God, but rarely invoking God. This is he who *Snuffeth the wind*, with the *wilde Asse* in the desert, being like the *Horse or Mule which hath no understanding*, by giving *Sense* preeminence above *Reason*: and wa king in the *faineſſe* of his *heart*, as one wholly forgetfull of God. He may say with the Psalmist, though in another sense, *Ut jumentum factus sum apud te*: upon exposition of which sentence, it is laudable (saith *Euthymius*) that in the sight of God wee take our selves as Beasts to shew our humility, but not to resemble beasts in ignorance or brutish sensuality. Many are the dangerous shelves which menace ruine and shipwracke to the inconsiderate and improvident Soule, during her sojourning here in this Tabernacle of clay: but no time more perilous than the heat of * *Youth*, or more apt to give fuell to the fire of all inordinate desires; being as ready to *consent*, as the Devill is to *tempt*, and most willing to enter parley with her spirituall enemy upon the least assault. It is reported by *Eusebius*, that *S. Iohn* meeting a strong *young-man*, of good stature, amiable feature, sweet countenance, and great spirit, straightway looking upon the *Bishop* of that place, hee said thus unto him: *Christ being witnesse and before the Church, I commend unto thee and thy care this young man, to be especially regarded and educated in all spirituall discipline.* Whom when the *Bishop* had received into his tuition, and promised that he wou'd performe whatsoever he ought, *Saint Iohn* againe and againe gives his charge, and contesteth his fidelity: and afterwards he returnes to *Ephesus*. The *Bishop* takes the *young man* home; brings him up as his owne sonne, keeps him within the limits of his duty, intreats him gently, and at last

The English Gentleman.

3

Y O U T H.

last baptizeth him, and confirms him. Afterwards, upon remitting something of his care, and giving freer reins to his liberty, the *young man* takes occasion to shake off the yoke of tuition, and falls into bad company, who corrupt him: diverting his course from the path of vertue by these meanes: First, they invite him to banquets, then they carry him abroad in the *Night*, afterward to maintain their profuse expence, they draw him to thevery, and so by degrees to greater wickednesse, being now made Captaine in this theevish company. At last Saint *Iohn* returns and saith; *Go to Bishop, give me my depositum, which I and Christ committed unto thee in the Church which thou governeest.* The *Bishop* was astonied, thinking that he had deceitfully demanded some money which he never received, and yet durst scarce distrust the Apostle. But as soone as Saint *Iohn* said, *I demand the young man and soule of my brother:* the old man hanging downe his head, sighing and weeping, said; *Ille mortuus est, he is dead: How and with what kind of death,* said *Iohn?* *Deo mortuus est,* he is dead unto God, answered the *Bishop:* *Nam nequam & perditus, & uno verbo Latro evasit:* for hee is wicked and lost, and in a word a Theefe.

Much matter might be collected from this Story, to enlarge the ground of our Proposition, to wit, what imminent dangers are ever attending on *Youth*, and how easie it is by the painted flag of vanity, and sensuall pleasure, to draw him to ruine. For doubtlesse, many excellent rules of instruction had this grave *Bishop* delivered and imparted to his young Pupill: many devout taskes and holy exercises had hee commended to his practice: many prayers full of fervent zeale had he offered for his conversion: many sighes had hee sent, many teares had he shed to reclaime him from his former conversation. Yet see, how soone this *youngfull* Libertine forgets those instructions which hee had taught him, those holy

Mors inveniam, non perditus est, &c.
Euseb. ibid.

The English Gentleman.

*Si ingratum
dixeris, omnia
dixeris.
Athen. Publ.anus.*

*Qui sumus, Qui
nam erimus, in
Ephebio consi-
tutum est.*

taskes which were enjoyned him, those zealous prayers which were offered for him, those unfained sighes and teares which were shed for him! he leaves this aged Father, to become a Robber, hee flies from the Temple to the mountaine; hee puts off the robe of truth, and disguiseth himselfe with the vizard of theft. And no small theefe, but a Leader. *Rachel* was a *theefe*, for shee stole idols from her father; *Isuah* was a *theefe*, seeing hee stole grapes from *Canaan*; *David* was a *theefe*, seeing he stole the bottle of water from *Saul*; *Jonathan* was a *theefe*, since he stole honey from the Hive; *Iosaba* was a *theefe*, since he stole the infant *Ionath*. But here was a *theefe* of another nature; one, whose vocation was injury, profession thevery, and practice cruelty: one, whose ingratitude towards his reverend *Foster-father*, merited sharpest censure: for *Byssin* the *Gracian*, *Osses* the *Lacedemonian*, *Bracarus* the *Theban*, and *Scipio* the *Roman*, esteemed it lesse punishment to bee exiled, than to remaine at home with those that were *ungratefull* for their service. So as, it is not only a griefe, but also a perillous thing, to have to doe with *ungratefull* men. And wherein might *ingratitude* bee more fully exemplified than in this *Young-man*, whose disobedience to his *Tutor*, sleighting his advice that had fostered him, deserved severest chastisement? But to observe the cause of his fall; wee shall finde how soone those good impressions, which he had formerly received, were quite razed and defaced in him, by reason of depraved company: whence we may gather, that *Youth* being indeed the *Philosophers rascabula*, is apt to receive any good impresseure, but spotted with the *pitch* of vice, it hardly ever regaines her former puritie. Whence we are taught, *not to touch pitch, lest we be defiled*: for as that divine Father saith, *Occasiones faciunt Latrones*. Truth is, the sweetest Apples are the soonest corrupted, and the best natures quickliest depraved. How necessary therefore, the care and respect *Youth* ought

The English Gentleman.

ought to have in the choyce and election of his *Company*, may appeare by this one example, which sheweth that *Society* is of such power, as by it *Saints* are turned into *Serpents*, *Doves* into *Devils*: for, *with the wise wee shall learne wisdom, and with the foole we shall learne foolishnesse*. Dangerous therefore it is, to leave illimited *Youth* to it selfe: yea, to suffer *Youth* so much as to converse with it selfe. So as, that *Greeke Sage*, seeing a *Young man* privately retired all alone, demanded of him what he was doing? who answered, *he was talking to himselfe*. Take heed, quoth he, *shew talke not with thine enemy*. For the naturall pronenesse of *Youth* to irregular liberty is such, as it is ever suggesting matter of innovation to the Sovereignie of reason. Now to reduce these enormities incident to *Youth*, to certaine principall heads, wee will display the *Vanity* of *Youth* in these foure distinct *Subjects*: *Gate*, *Looke*, *Speech*, *Habits*: that by insifting and discourfing on each particular, wee may receive the feature of *Lady Vanity* portrayed to the life.

IT is strange to observe how the very *Body* expresseth the secret fantasies of the minde: and how well the one sympathizeth with the other. I have scene even in this one motion, the *Gate*, such especiall arguments of a proud heart, as if the body had beene transparent, it could not have represented him more fully. And I have wondered, how *Man* endued with reason, could bee so farre estranged from that wherewith he was endued; as to strut so proudly with feet of earth, as if hee were never to returne to earth. But especially, when *Youth* is employed in ushering his *Mistresse*, hee walkes in the street as if hee were dancing a *measure*. Hee verily imagines the eyes of the whole *Citie* are fixed on him, as the very patterne which they esteeme worthy imitation: how neerely then concerns it him to stand upon his equi-

Diog. Cyn.

*Letum non citius relinquit,
quàm in Deum delinquit: non
citius surgens,
quàm insurgens.*
The vanity of
Youth display'd
in foure distinct
Subjects.

G A T E.

YOUTH.

*Audacia pro
muro habetur.
Salust in bell.
Catil.*

Dan 4 27.

29.

30.

Sententia.

page. He walkes, as if he were an *upright* man, but his sincerity consists onely in *dimension*. He feares nothing so much as some rude encounter for the *Wall*, and so bee discredited in the sight of his *Idoll*. Now I would be glad to weane this *Phantasticke* from a veine of lightnesse, and habituate him to a more generous forme. First, he is to know, how that which is most native and least affective, deserves choicest acceptance. We were not borne to glory in our feet, the *Bases* of *Mortality*: but to walke as *children* of *light*, in *humilitie* and *integritie*. Safer it were for us, to observe and make use of that, which the *Swan* is reported to use, when at any time shee glories in the whitenesse of her colour, to wit, shee reflects her eye upon her blacke feet, which qualifies her proud spirit: making her so much the more dejected, as joying before in her owne beautie, she was erected. Excellently was that *Embleme* of humane frailty shadowed in the image of *Agathocles* the *Syracusan* tyrant, who commanded his *Statue* to be composed after this sort: the *Head* to bee of *gold*, signifying purenesse, the *armes* of *ivory*, intimating smoothnesse, the *body* of *brasse*, implying strongnesse, but the *feet* of *earth*, importing weakenesse. Be the *Head*-peece never so pure; bee it a *Diadem* of *gold* we weare, it cannot promise to us perpetuities; we stand on *earthen* feet, how may wee then stand long, relying on such weake supporters? Though *Nebuchadnezzar* sit trut never so proudly upon the turrets of his princely Palace, saying, *Is not this great Babel which I have builded?* he knowes not how soone he shall be deprived of his glory, and be enforced to feed with the Beasts of the field, being as one estranged from his former magnificence. *Quid ergo ad nos consolatio mundi?* Let us not glory in mundane vanity nor repose too much confidence in these feet of frailty. *Sapies in terris, mens sit in caelis*; Though our foot be on *earth*, let our minde bee in *heaven*: knowing, that (as *Saint Augustine* saith) *Three cubites of earth*

diss.

The English Gentleman.

7

doe expect us; and how little or much so ere we possesse, this is all that shall be left us.

Y O U T H.

THe next Subject wee are to treat of in this Display of youthfull vanity, is his *Looke*: wherein hee is ever noted to shew a kinde of contempt, expressing by his eye, what he conceives in his heart. Here is *oculus testis*, an eye-witnesse to tax him of his pride; disdain-ning to fix his eye upon the lower shrubs, as if a reflex on them should derogate from his glory. They that looked upon *Sylla's* ring, could not choose but take notice both of *Sylla's* scale and the treason of *Incurth*; so hee, that should but eye a proud *Looker*, could not choose but collect from what heart so disdainfull a *Looker* proceeded. I have ever observed, the most *generous* to bee least affective in this kinde: for it is, and hath beene ever an inherent propriety in them, to expresse a generous *affability* as well in *Looker* as *Speech*. The eyes (saith a good Father) are *members* of the *flesh*, but *windowes* of the *minde*; which, Eagle-like, should be ever erected to the beames of righteousnesse, and not depressed by any unworthy object of externall basenesse. The onely *Sight* of *God* is the true *food* and *refection* of our *minds*: wee looke to be satisfied, but satisfaction wee cannot finde in any outward object; much lesse in contempt of our poore brother, who many times exceeds us more in worth, than we him in birth. But tell me *Young Gallant*, what it is that moveth thee to this contempt of others. Is it thy *descent*? alas, that is none of thine; thou derivest that glory from thine *Ancestors*, whose honour by thy vertues as it liveth, so obscured by thy ignoble life, dieth. Yea, recall to minde how many glorious *Houses* now lye buried in the grave of oblivion, by the vicious course of irregular *Successors*: and againe, how many *Houses*, whose *Names* formerly were not so much as knowne, either rai-

L O O K E.

Plutarch. in vit. Syll.

August.

Gregor.

Y O U T H.

sed from others ruine, or advanced by industrious merit, usurpe their glory. Is it thy *Riches*? Indeed, if the *Philosophers* axiom be true; *Riches* is a *signe of eternall glory*, there were some reason to glory in them: but wee shall finde this glory meerely imaginary, yea a great darkener and blemisher of the internal glory & beauty of the mind. For as the *Moone* doth never eclypse, but when she is at the Full: so the *Minde* is never so much obscured, as it is with the superfluitie of *Riches*. And againe, as the *Moone* is farthest off from the *Sunne* which giveth it light, when it is at the Full; so a *Man*, when he is the fullest of *Riches*, is farthest off from that equity and justice, which ought to give him light in all his proceedings. And therefore, he might doe well herein to imitate the *Fly*, which putteth not her feet in the great masse of honey, but onely taketh and tasteth with her tongue so much thereof as serveth her turne, and no more, lest by doing otherwise, she might remaine taken and drowned therein. Yea, if we should but reflect and take a view of certaine *Ethnicks*, whose admirable contempt of *Riches* eternized them, wee should observe what inimitable continencie was in them, and what an *Hydropicke* thirst of avarice remaineth as yet unquenched in us. And though wee must live according to *Laves*, and not to *Examples*, yet *Cicero* held that nought could be taught without *example*; wherefore, to enforce this argument further, wee will here produce certaine *Heathens*, who contemned *Riches* so much, as being offered, yea obtruded, they would not accept them. *Anacharses* refused the treasure sent him by *Cræsus*: *Anacreones* refused the treasure sent him by *Polycrates*: and *Albionus* refused the treasure sent him by *Antigonus*. The like moderation wee read in *Fabius Maximus*, *Crates*, *Mimus*, and most of the *Greeke* Philosophers. This indifferencie towards *Fortune*, is excellently described by the sententious *Seneca*, concluding, *Nihil eripit fortuna, nisi quod ipsa dedit.*

De tranq. an.

To

The English Gentleman:

9

Y O U T H.

To insist on more examples, were to enlarge this branch too much; we will therefore shut them all up with that divine observation of the wise *Simonides*; who being asked once, whether *Vertue* or *Riches* were of more reputation, made answer, *That the vertuous did more frequent the doores of the rich, than the rich the vertuous*: Thence inferring, that *Wealth* was a great nourisher of *Vice*, and *Povertie* of *Vertue*; or rather implying, how those who are *richest* are oft-times the *retchleste*, being ever with vices more infected, who are to highest fortunes advanced. Wherefore I assure me, thou wilt not glory in *riches*, for they deprave the *Soule*, which should bee in the *Body*, like a *Queene* in her *Palace*. Whence then proceedeth this haughtie *Looke*? perchance thou wilt object, that thou art a man of *Place*; admit thou beest: is there nothing thou canst finde to expresse the eminence or greatnesse of thy *Place*, to which thou art called, save a disdainfull or surly *Looke*, a neglectfull or scornfull countenance, contemptuously throwne upon thy inferiour? Surely, if such an one thou bee, how great so-ere thou bee, I will admire rather thy *Seat* than thy *Selfe*: and conclude with *Aristippus*, *A stone sits upon a stone*. These are they, at whom our *Moderne Poets* glanced pleasantly, when he saith;

„ They dare not smile beyond a point,
for feare s'unstarch their *Looke*.

So punctuall and formall they are, as besides a kinde of formall and phantasticke humour they are nothing: or to expresse them better; They thinke it a derogation to honour, to converse with basenesse; They shew a great deale of peremptory command in an awfull *Looke*, imagining it a sufficient argument of greatnesse, for *Minas* Asse to have *Minos* countenance:

For thus hath Time drawne out their formes to me,
They be and seeme not seeme what least they be.

Since

*Quo altior in
divitiis, eo copio-
sius in vitiis.*

*Ber. de inter.
Dom.*

The English Gentleman.

Y O U T H.

Since then neither *Descent*, for that is derived from others; nor *riches*, aptest to deprave us of all others; nor *place*, being worst expressed in glorifying our selves and contemning others; should move us to put on the countenance of disdain to our inferiours: wee are to conclude, that *Humilitie*, as it opens the gate unto glory, so *Affability*, a vertue right worthy of every generous minde, cannot bee better planted than in the eyes, those *Centinels* which guard us, those two *Lights* which direct us, those adamantine *Orbes* which attract affection to us.

Metr. 1.

*A face erected, first to man was given,
T' erect his eyes unto the King of heaven.*

Let not then any other object entertaine it, at least, not retain it: if they be to be employed in any worldly object, let them be employ'd in contemplating his workes who made the world; for all other objects are but meere vanitie and affliction of spirit.

S P E E C H.

*Sine loquela non
potest stare socie-
tas. Arist.
Aug. de Magist.*

Ecl. 14. 3.

Prov. 25. 11.

THe third Subject we are to discourse of, is *Speech*; a propriety wherein *Man* is distinguished from other creatures: yea, the onely meane to preserve societie among humane creatures. *Quanto melius est docere quam loqui, tanto melior est quam verba locutio*, saith S. *Augustine*: By how much better it is to teach than to speake, by so much better is *Speech* than words. Here this learned Father maketh a maine difference betwixt *Speech* and *Words*: which distinction may bee properly applied to the argument whereof wee now treat. The rash *Young man*, who useth no guard to his *mouh*, nor no *gate of circumstance* unto his *tips*, inureth himselfe to many words, but little *Speech*. Now to define *Speech*, it is nothing else than an *apt composing*, and an *opportune uttering* of words; whence it is said, *Words spoken in season or opportunitie, are like apples of gold with pictures of silver.*

The English Gentleman.

II

Y O U T H.

silver. And herein is *Youth* many times blame-worthy, who will professe himselfe a *Speaker*, before hee know what to *speake*; yea, putting his oare in every mans boate, admits no conference, no treaty, no discourse, how transcendent soever, but he will bee a *Speaker*: though it oft-times moves some wise *Phocion* to say to this jangling *Pithias*, *Good God, will this foole never leave his babbling?* *Aristotle* debating of the convenience and propriety of discourse before *Alexander*, maintained that none were to be admitted to *Speake* but either those that managed his warres, or his Philosophers which governed his house. Observe here what strictnesse was imposed even upon *Heathens*, to restrain them from too much libertie of *Speech*, onely such being admitted to *speake*, whose approved judgement in military or philosophicall discourse might worthily bee said to deserve attention. Divers reasons of no small consequence might bee here produced, why *Young men* were not to give their opinions in any matter of State in publike places; but wee will reduce them to two. The first whereof may be imputed to their rashnesse in resolving; the second to a passionate hotnesse in proceeding.

For the first, to wit, rashnesse in resolving: it is the property of *Youth* without premeditation to resolve, and without counsell to execute. Now is it possible any good effect should succeed from such unsteady grounds? Yes, you will say; some are of that present and pregnant conceit, as a matter is no sooner imparted, than they apprehend it: and for *Speech*, divers have had such excellent gifts, as they would shew more native eloquence in a *Speech* presently composed, than upon longer preparation addressed. Did not *Tiberius* better in any Oration *ex tempore*, than premeditate? Have not many in like sort, as if secretly inspired, expressed and delivered abundance of profound learning upon the present? It is true; yet are we not hence to collect that premeditation

is.

In vit. Ptoe.

In lib. de secr. secret.

Two reasons
why *Young men*
were not ad-
mitted to deli-
ver their opi-
nions in publike
assemblies.

Quintus T.

Y O U T H.

Pic. Mirand. in
epist. ad Hermol.

Neque locus, ne-
que amicus
quisquam teget,
quem arma non
texe int.

Salust. in bell.

Ingueth.

Ferociam animi,
quam habebat
victus, in vultu
relinquit Cati-
lina.

Salust. in Con-
jur. Catil.

Salust.

L. w. Logicke,
and the Swit-
zers may be hir-
ed to fight for
any one.

is fruitlesse, that rash and inconsiderate resolves are to be admitted, or *Young mens* advice, which is for most part grounded on opinionate arrogancie, *et* *neque*, not *et* *hæc*, *secundum opinionem, non secundum veritatem*, should be authentick. For admit *Young men* were eloquent, yet foolish eloquence (which must needs bee in unseasoned *Youth*) is as a sword in a mad-mans hand, it cannot but hurt much; being first, apt to perswade, and likewise by delivering dangerous matter, no lesse prompt to deprave the eare that is perswaded.

The second reason which we observed, why *Youth* was not to give his opinion in any publike place, was his *botnesse* in proceeding. It is intolerable for these *Young-heads* to be opposed: they are deafe to reason, as if opinion had posselt them of purpose to oppose reason. This appeared in those violent attempts of *Catiline*, *Cæthagus*, *Lentulus*, and their factious adherents; who, though privately cautioned and friendly advised by such, whose long experienced love, and fidelity assured them of their unfained amity; yet rather than they would lose the opportunity of their aimes, all counsell must be rejected, and their owne private opinions (without ground of reason) embraced. But to come nearer them in our discourse: these *Young-blonds* use rather, *Catiline*-like, to speake much and doe little, than *Ingueth*-like, to speake little and doe much. Of all *Imes*, they love not that of *Harpocrates*, with the signe of the finger on his mouth. They are unmeasurably passionate in any argument, and so nailed to their owne opinion, as conceit transports them above reason, and leaves no place for contradiction. It is commonly said, that *Law*, *Logicke*, and the *Switzers*, may be hired to fight for any one; and wee have found out one that will match them. Now you have received the character of his *Speech*, I would labour to reclaime him from his error; which to effect the better, he must know, that being a *Gentleman*, (for to such an one chief-

ly

The English Gentleman.

13

Y O V T H.

ly do I direct my discourse) he can asperse no greater imputation on *Gentry*, than in exercising his tongue in fruitlesse and frivolous discourse, or spending his breath in uselesse or needlesse contention. The *tongue* (as one observes) is a small member: but very glibbery and prone to ruine: apt it is to rebell, if not restrained; prompt to innovate, if not confined. But of all the fallies or excursions which are made by the *tongue*, none in my conceit lesse besecuring a *Gentleman*, than in giving reins to *passions*, to slave himselfe to illimited fury: much more profit should he finde in expostulating with *passion*, recalling to minde that saying of *Archytas* so much commended; who being angry with one of his hindes, said, *O how would I have beat curbe, had I not borne angry with thee?* Where two meeke men meet together, their conference (saith *Bernard*) is sweet and profitable; where one man is meeke, it is profitable; where neither, it proves pernicious. May your *Speech*, (*Gentlemen*) bee so seasoned, as it may relish of discretion: rather learne the art of silence, than to incur the opinion of rashnesse: for the one seldome gives argument of offence, but the other ever. *Speake*, but not with *affectation*, for that gives a better relish to the *eare*, than to the *conceit*: *Speake*, but not in *affectation*, for that is mercenarie, and seemes better in the mouth of a slavish Sycophant, than a generous professant: *Speake* freely, yet with reservation lest the *Comedians* phrase have some allusion to your opennesse; being so full of *chinkes*, as secrecie can have no hope to finde harbour in your bosome. As to *Speake* all that we know, sheweth *weaknesse*; so to impart nothing of that we know, inferres too much *closenesse*: to observe a meane in these extremes, choice respect is to bee had with whom we converse. If we finde him apt to conceal wee may more safely and freely deliver our minde; but where suspicion of secrecie ministers argument of distrust, wee are to be more cautelous: for it is great folly to

Bl.*f*.

ἡ ἀρετὴ τοῦ λόγου.
Basil. Virtus
maxima, in mole
minima.

Singular directions in arguments of discourse, & discovery of secrets.

Y O U T H.

Eccles. 22. 8, 9.

to engage our thoughts to the secrecie of him whom we know not. Worthy commendation was *Augustus* in this respect, who was so choice in the election of a friend, to whom he might communicate his privatest thoughts, as he would imploy much time in searching and fitting him, ere he would retaine him. And hence I might take occasion to tax divers; who are too readie to open their bosomes unto all encounters; and yet I must freely confesse, that this credulity of theirs, meerely proceeds from the goodnesse of their nature: for they imagine (such is their easie simplicity) that others are as secret, as they open. Such is the affability of unexperienced *Youth*, as they cannot reserve the secretst of their thoughts, but must discover them upon the first view to their first acquaintance: whence *Plautus*, *Benignitas ejus ut adolescentulis est*; wherein he seemes to instance *Youth*, as a patterne of ingenuous affability, no lesse ready to utter his thoughts, than his subtile applauder is to heare them. Much more fruit should hee reape by observing that divine precept of *Ecclesiasticus*: *Thou that art young speake, if need be, and yet scarcely when thou art twice asked. Comprehend much in few words; in many be as one that is ignorant: be as one that understandeth, and yet hold thy tongue.* Wherein he proposeth an exact rule to be observed by *Youth*, even in circumstance, as well as substance of *Speech*. Now it may be expected, that I should propose a forme for words, as I have proposed a rule for discourse; but my reply to him, who expects this, shall be the same which *Demosthenes* made to *Aeschynes* the Orator; who having found fault with *Demosthenes* questioning him of certaine words which hee had pronounced something rare and strange, was in this sort answered by him; *That the fortunes of Greece depended not upon them.* Only thus much I will adde, to reclaime him, who more curiously than pertinently, insisteth rather on *Words* than *Substance*: that as there is no man but

The English Gentleman.

15

YOUTH.

but would esteeme him for an indiscreet *builder*, who preferreth the care of his *frontispice* before the maine *foundation*; or such an one for a foolish *Painter*, who bestoweth more art upon the *varnish* than the *picture*: so whosoever intendeth his care rather to finde out *words* than *matter*, may bee holden for a verball Rhetorician, but no serious Orator. To be short, if you will have my opinion touching the use of *words*; I esteeme such to be most elegant, which are least affected; for there is a native propriety of *Speech* which best becomes us; being adorned with such ornaments, as grace our discourse better than adulterate art, which many times bestowes so much time upon beautifying her selfe, as shee forgets whom shee should serve.

WE are now to descend briefly to the last, though not least *vanitie* incident to *Youth*; and it is *Habit* or *Attire*. Wherein I have not a little wondered, falling now and then into more serious meditation with my selfe, how any *man*, having reflex, by the eye of his Soule, to his first fall, should glory in these robes or rags of *shame*, being purposely invented to cover his *sinne*. Sinne indeed; for had not man sinned, his shame had never beene discovered. Poore *Fig-leaves* were then the onely shelter, to shroud from shame this miserable sinner. Then was *Adam* his owne *Taylour*, and stood not much on fashion, so his nakednesse might finde a cover.

HABIT.

Come then and heare mee, thou perfumed *Gallant*, whose *sense* chiefly consists in *scent*; and observe how much thou derogat'it from thy owne worth, in covering a shell of corruption with such bravery. All gorgeous *Attire* is the attire of sinne; it declines from the use for which it was ordained, to wit, *Necessity*, and dilates it selfe

YOUTH.

selfe purposely to accomplish the desire of *vainity*. Forraine Nations, on whose flowry borders the glorious Sun-shine of the Gospell hath not as yet shined, though for their *Silkes* and *Sables*, none more plenteous or precious, yet with what indifferencie doe they use these riches? It may be you will object, that *Art* hath not as yet showne her cunning amongst them; so as their neglect of fashion meereley proceedeth from want of skilfull *Artists*, to introduce the forme or fashion of other Countries (by meanes of civill government, more curious and exquisite) to their people. But I shall prove, and that by impregnable arguments, how this contempt of pride is naturally planted in them; yea, with what scorne and derision they looke upon other Countries, usually affected to this delicacie and effeminacie in apparell.

Such as have travelled, and upon exact survey of the Natures of forraine Countries, have brought the rich fraught of knowledge stored with choicest observations to their native home, have confirmed this: for they have found such contempt in other Nations, touching these fruitlesse vanities, wherein wee idolazrize our owne formes, as it strucke admiration in them, as their *Records*, to this day extant, doe apparantly witnesse. To instance some wherof, as the *Russian*, *Muscovian*, *Ionian*, yea even the barbarous *Indian*, it may appeare with what reverence they continue their ancient *Habie*; loth, it seemes, to introduce any new custome, or to lose their antiquity for any vaine-glorious or affected Novelty: with a joynt uniformity (as it seemes) resolved, *Tam in cultu Numinis, quam apparatu corporis, moribus legibusque uti presentibus, etiam si deteriores sint*. But leaving them, because we will a while insist upon prophane authorities; let us reflect our dim eyes, blerced with the thicke scales of vanity, to those Divine *Sages*, whose excellent instructions no lesse imitable than admirable, merit our approbation and observation. It is reported by *Laertius*, that on a time

In vit. Solon.

The English Gentleman.

17

Y O U T H.

time *Crasus*, having adorned and beautified himselfe with the most exquisite ornaments of all kinds, that either Art or cost could devise; and sitting on a high Throne, to give more grace or lustre to his person, demanded of *Solon* if he ever saw a sight more beautifull? Yes (quoth hee) *Houſe-cockes, Pheasants, and Peacocks*; for they are clothed with a naturall splendour or beauty bestowed on them by Nature, without any borrowed elegancie. The like contempt appeared in *Eutrapelus*; who valued the internall beauty of his minde, more than the adulterate varnish of Art. Besides, hee was of this opinion, that hee could not doe his foe a greater injury, than bestow on him the preciouslest garments he had, to make him forgetfull of himselfe and his owne frailtie; whose nature the Poet excellently describeth thus:

*The Sage Eutrapelus right wisely bade
His foes should have the richest robes he had,
Thinking he did them harme, himselfe much good,
"For, given, they made him humble, them more proud.*

*Horat. epist. l. i.
Ep. 18.*

Amongst many profitable Lawes enacted by *Numa*, the Law * *Sumptuaria* conferred no small benefit upon the State publique. For by that Law was prohibited, not onely all profuse charge in *Funerall expences*, but likewise the excessive use of *Apparell*; whereby the *Roman* state grew in short time to great wealth; labouring to suppress those vices, which usually effeminate men the most, to wit, delicacie in fare, and sumptuousnesse in attire. Now there be many, I know, who invent *fashions* meerely to cover their deformities, as *Julius Caesar* wore a garland of Laurell to cover his baldnesse withall; and these seeme excusable, but they are not: for did not hee who made thee, bestow this forme on thee? Could not he have stamped thee to the most exquisite or absolute feature, if it had so pleased thy Creator? And wilt thou

*"Ut in exequiis
epulisque cele-
briandis nimioq;
apparatu corpo-
ris, omnis inuti-
lis sumptus pro-
hibeatur.*

C

now

Y O U T H.

Plutarch. in vit.
Alcibiad.

Socrates.

now controule thy Maker, and by art supply the defects of Nature? Beware of this evill: I can prescribe thee a better and safer course, how to redifie these deformities. Hast thou a crooked body? repaire it with an upright soule. Art thou outwardly deformed? with spirituall graces be thou inwardly beautified. Art thou blinde, or lame, or otherwise maimed? be not therewith dejected, for the *Blinde* and *Lame* were invited. It is not the outward proportion, but the inward disposition; not the feature of the face, but the power of grace which worketh to salvation. *Alcibiades*, *Socrates* scholar, was the best favoured Boy in *Athen*; yet, (to use the Philosophers words) looke but inwardly into his body, you will finde nothing more odious. So as one compared them aptly (these faire ones I meane) to faire and beautifull Sepulchers; *Exterius nitida, interius fetida*; outwardly handsome inwardly noisome. Notable was that observation of a learned *Philosopher*, who professing himselfe a Schoolmaster, to instruct *Youth* in the principles and grounds of Philosophie, used to hang a looking-glasse in the Schoole where he taught; wherein he shewed to every scholar he had, his distinct feature or physnomy: which he thus applied. If any one were of a beautifull or amiable countenance, hee exhorted him to answer the beauty and comlineesse of his *face*, with the beauty of a well-disposed or tempered *minde*; if otherwise he were deformed, or ill featured; he wished him so to adorne and beautifie his *minde*, that the excellencie of the one, might supply the defects or deformities of the other. But thou objectest; How should I expresse my *descent*, my *place*; or how seeme worthy the company of eminent persons, with whom I consort, if I should sleight or disvalue this general-affecting vanity *Fashion*? I will tell thee: thou canst not more *generously*, I will not say *generally*, expresse thy greatnesse of *descent*, *place*, or *quality*, nor seeme better worthy the company with whom thou confor-

The English Gentleman.

19

Y O V T H.

confortest or frequentest, than by erecting the glorious beames of thy *minde*, above these inferiour things. For who are these with whom thou confortest? meere triflers away of time, bastard slips, degenerate impes, consumers of their patrimony, and in the end, (for what other end save misery may attend them?) *Heires* to shame and infamy. These (I say) who offer their *Morning-prayers* to the *Glasse*, eying themselves so long, till *Narcissus*-like they fall in love with their owne shadowes: And many times like that wretched Lady, if any deformity chance to blemish their beauty, they no sooner eye their glasse, than the discovery of their deformity brings them to a fearefull frenzy.

O *England*, what a height of pride art thou growne to? yea, how much art thou growne unlike thy selfe? when, disvaluing thy owne forme, thou deformest thy selfe by borrowing a plume of every Country, to display thy pie-coloured flag of vanity. What painting, purfling, powdring and pargeting doe you use, (ye *Idols* of vanity) to lure and allure men to breake their *first faith*, forsake their *first love*, and yeeld to your immodesty? How can you weepe for your sinnes, (saith Saint *Hierome*) when your teares will make furrowes in your face? With what confidence do you lift up that countenance to heaven, which your *Maker* acknowledges not? Doe not say that you have modest minds, when you have immodest eyes. Death hath entred in at your windowes; your eyes are those crannies, those hatefull portals, those farall entrances, (which *Torpeia*-like) by betraying the glorious fortresse or citadell of your soules, have given easie way to your mortall enemy. *Utinam miserrimus ego, &c.* I would I poore wretch (saith *Torrellian*) might see in that day of Christian exaltation, *An cum cornissa, & purpurissa, & croce, & cum illo ambitu capitis resurgatis*: No, you staines to modesty, such a *Picture* shall not rise in glory before her *Maker*. There is no place for you;

C 2

but

*Mibi mirabile
fit quod non en-
centur, cum tan-
sumonus baju-
lent.*
Clem. Alex. 2.
Padag.

*Hieron. ad Fur.
de vid. Sermon.
Tom. 1.*

*Aug. de Christi.
fide.*

*Tertul. de bab.
dul. cap. 7.*

YOUTH.

1 Tim. 2. 9, 10.

1 Pet. 3. 5.

but for such women as array themselves in comely apparell, with shamesfastness and modestie, nor with broided haire, or gold, or pearles, or costly apparell. But, as becommeth women that professe the feare of God. For even after this manner in time past did the holy women, which trusted in God, tye themselves. Reade, I say, reade yee proud ones, yee which are so haughty, and walke with stretched-out neckes, the Prophet *Isaiah*, and you shall finde your selves described, and the judgement of Desolation pronounced upon you. *Because the Daughters of Sion are haughty, and walke with streiched-out neckes, and with wandring eyes, walking and minsing as they goe, and making a tinckling with their feet; therefore shall the Lord make the heads of the daughters of Sion bald, and the Lord shall discover their secret parts.* And hee proceeds: *In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres. The sweet balles, and the bracelets, and the bonnets. The tyres of the head, and the stoppes, and the head-bands, and the tablets, and the earrings. The rings and the mufflers. The costly apparell, and the veiles, and the wimples, and the crissing-pins. And the glasses, and the fine linnen, and the hoods and the lawnes.* Now heare your reward: *And in stead of sweet savour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sack-cloth, and burning in stead of beauty.* Now attend your finall destruction: *Thymen shall fall by the sword, and thy strength in the battell. Then shall her gates mourne and lament, and shee being desolate shall sit upon the ground.* See how you are described, and how you shall be rewarded! Enjoy then finis for a season, and delight yourselves in the vanities of Youth: be your eyes the Lures of Lust, your eares the open receipts of shame, your hands the polluted instruments of sione: to be short, be your *Soules*, which should be the *Temples* of the Holy Ghost, cages of unclean birds; after all these things,

The English Gentleman.

21

Y O U T H.

things, what the Prophet hath threatned shall come upon you, and what shall then deliver you? not your *Beauty*; for to use that divine Distich of *Innocentius*,

Tell me thou earthen vessell made of clay,

What's Beauty worth, when thou must dye to day?

Nor *Honour*; for that shall lye in the dust, and sleepe in the bed of earth. Nor *Riches*; for they shall not deliver in the day of wrath. Perchance they may bring you, when you are dead, in a comely funerall sort to your graves, or bestow on you a few mourning garments, or erect in your memory some gorgeous Monument, to shew your vaine-glory in death, as well as life; but this is all: Those *Riches* which you got with such care, kept with such feare, lost with such griefe, shall not afford you one comfortable hope in the houre of your passage hence; afflict they may, relieve they cannot. Nor *Friends*; for all they can doe, is to attend you, and shed some friendly teares for you; but ere the Rosemary lose her colour, which stickt the Coarse, or one worme enter the shroud, which covered the Corps, you are many times forgotten, your former glory extinguished, your eminent esteeme obscured; your repute darkened, and with infamous aspersions often impeached. If a man (saith *Seneca*) finde his friend sad, and so leave him sicke without ministring any comfort to him, and poore without relieving him; we may thinke such an one goeth to jest, rather than visit or comfort: and such miserable comforters are these *friends* of yours. What then may deliver you in such gusts of affliction which assaile you? *Conscience*; shee it is that must either comfort you, or how miserable is your condition? She is that *continual* feast which must refresh you; those *thousand witnesses* that must answer for you; that *light* which must direct you; that familiar *friend* that must ever attend you;

The English Gentleman.

*Prima est hæc
ultio, quod se
iudice, nemo no-
cens absolvitur.
Iuv. Sat. 13.*

*August. in enar.
sup. 45. Psal.*

*Bernard. de in-
ter. domo. cap. I.*

*Aug. Soliloq.
cap. 14.
Sen. ad Lucil.*

that faithfull *Consellour* that must advise you; that *Balme of Gilead*, that must renew you; that *Palm* of peace, which must crowne you. Take heed therefore you wrong not this friend, for as you use her, you shall finde her. She is not to be corrupted, her sincerity scornes it; Shee is not to be perswaded, for her resolution is grounded; Shee is not to be threatned, for her spirit sleights it. She is aptly compared in one respect to the *Sea*, she can endure no corruption to remaine in her, but foames, and frets, and chafes, till all filth bee removed from her. By *Ebbing* and *flowing* is shee purged, nor is she at rest till shee be rinsed. *Fugit ab agro ad civitatem, à publico ad domum, à domo in cubiculum, &c.* Discontentedly shee flies from the *Field* to the *City*, from *public* resort to her private house, from her house to her chamber; Shee can rest in no place; *Famæ* dogs her behinde, and *Despaires* goes before. For *Conscience* being the inseparable glory or confusion of every one, according to the quality, disposition or dispensation of that *Talent* which is given him, for so whom much is given, much shall be required: We are to make such fruitfull use of our *Talent* that the *Conscience* wee profess may remaine undefiled, the faith we have plighted may be inviolably preserved, the measure or *Omer* of grace we have received, may be increased, and God in all glorified. Which, the better to effect, wee are to thinke how God is ever present in all our actions; and that (to use the words of *Augustine*) *Whatsoever we doe, or adresse our selves to doe, it is before him that wee doe, yea whatsoever is hee that wee doe, he better knowes it than we our selves doe.* It was *Seneca's* counsell to his friend *Lucilius*, that whensoever he went about to do any thing, he should imagine *Cato*, or *Scipio*, or some other worthy, *Roman* to be in presence. In imitation of so divine a *Morall*, let us in every action fix our eye upon our *Maker*, *Whose eyes are upon the children of men*; so shall we in respect of his sacred presence,

The English Gentleman.

23

YOUTH.

Yustul quæst.
lib. i.

to which we owe all devout reverence, *Abstaine from evil, doe good, seek peace and ensue it.* Such as desist themselves with sinne, by giving themselves over unto pleasure, staining the Nobility and splendour of their Soules through wallowing in vice; or otherwise fraudulently, by usurpation or base insinuation, creeping into Sovereignty, or unjustly governing the common-weale; such thought *Socrates*, that they went a by-path separated from the counsell of the gods: but such, as while they lived in their bodies, imitated the life of the gods, such hee thought had an easie returne to the place from whence they first came. If the *Pagan* had such a divine conceit of those, whose approved life represented a certaine similitude or resemblance of God, as he imagined, no glory could be wanting to them, in regard of their integrity: let us embrace the like opinion, and expresse such apparent demonstrations of sanctitie, that as wee exceed the *Pagan* in regard of that *precious light* we enjoy, so wee may exceed him in the conversation of the life we lead. But how should these *painted Sepulchers*, whose adulterate *shape* tastes of the *shop*, glorying in a borrowed beauty, ever meditate of these things? How should their care extend to heaven, whose *Basilike* eyes are only fixed on the vanities of earth? How should that *painted blush* (that *Jewish* confection) blush for her sinne, whose impudent face hath out-faced shame? *Two Loves* (saith that learned Bishop of Hippo) *make two Cities. Hierusalem is made by the love of God, but Babylon by the love of the world.* And these are they, who engaged to worldly love, have forsaken their true love; they have divided their hearts, and estranged their affections from that *Supreme* or *Soveraigne good*. O then (*Young men*) come not neere the *gate* of this *strange woman*, whose feet goe downe to death, and whose steps take hold on hell. This is the woman with an *Harlots* behaviour, and subtil in heart. This is shee, who hath deckt her bed

Aug. sup. I sa. 64.

Prov. 5. 5.

Prov. 7.

C 4

with

YOUTH.

John 8. 12.
Hic regis.
Archib. Tartar.

Prov. 7. 18.

Aug. Ser 44.

with ornaments, carpets and laces of Egypt: and perfuming her Bed with Myrrhe, Aloes and Cinnamon. Take heed thou sing not *Lyfsmachus* song; The pleasure of fornication is *flours*, but the punishment of the fornicator *eternall*. But of this Subject we are more amply to treat hereafter; onely my exhortation is to *Youth*, whose illimited desires tend ever to his ruine, that if at any time it bee your fortune to encounter with these infectious *ulcers*, these sin-soothing, and soule-soiling *Lepers*; and they like that *whorish woman* in the *Proverbs*, invite you to their lothed dalliance, saying, *Come, let us take our fill of love untill the morning: Come, let us take our pleasure in dalliance*: that you shake off these *vipers* at the first assault, and prevent the occasion when it first offers it selfe. For know, that which a devout and learned Father saith concerning the dangerous *Habits* of sinne, is most true; *Prima est quasi titillatio delectationis in corde, secunda consensio, tertium scilicet, quarta consuetudo*. *Siene* begins with an *itch*, but ends with a *sker*. The first degree begins with *delight*, the second with *consent*, the third with *act*, and the fourth with *custome*. Thus sinne by degrees in men of all degrees, like a broad-spreading *retter*, runnes over the whole beauty of a precious soule, exposing the fruits of the *spirit* to be corrupted by the suggestion of the *flesh*. But too farre (I feare me) have I digressed from this last branch, whereof I was to discourse, to wit, of *Habits*, or *Attire*: albeit I have enlarged my selfe in nothing which may seeme altogether impertinent to our present purpose. For discoursing of the vanity of women (whose phantasticke *Habits* are daily Themes in publike Theatres) I imagined it a necessary point to insift upon: partly to dissuade those *Shew-painters* of this flourishing *Iland* from so base and prostitute practice. Base, for *Festus Pompeius* saith, that common and base whores, called *Sebenicola*, used dawbing of themselves, though with the vilest stuffe. Partly to bring

The English Gentleman.

25

Y O U T H.

a loathing of them in the conceit of all yong Gentlemen, whose best promising parts use often to be corrupted by their enchantments. *Abominatio* &c. there is one flower to be loved of women, a good red, which is shamefastness. Saint Hierome to Marcella saith, that those women are matter of scandall to Christian eyes, *Qua purpurisso & quibusdam fucis ora oculosque depingunt.* I might here likewise justly tax such effeminate Youths, whose womanish disposition hath begot in them a love to this hatefull profession; but I will onely use *Diogenes* speech, which hee made to one that had anointed his haire; *Cave ne capitis suaveolentia vita maleolentiam adducat.* Or that saying hee used to a Youth too curiously and effeminately drest: *If thou goest so men, all this is but in vaine; if unto women, it is wicked.* So as being asked a question of a Young man, very neatly and finely apparelled, he said, *hee would not answer him till he put off his apparell to see whether he were a man or a woman.*

There is another Objection, which I imagine Youths will alledge, to prove how expedient it is for him to be choice or curious in respect of apparell. It gaines him more acceptance and esteeme with men of eminent place. But hearken how the Apostle opposeth himselfe to this; reproving such whose judgement consists in the eye rather than in the braine proceeding thus; *If there come into your company a man with a gold-ring, and in goodly apparell, and there come in also a poore man in vile raiment, and ye have a respect to him that weareth the gay cloathing, and say unto him, Sit thou here in a goodly place; and say unto the poore, Stand thou there, or sit here under my foot-stool: Are yee not partiall in your selves, and are become judges of evil thoughts?* So as, howsoever these diffident worldlings, *Annulo magis credunt quam animo*; It is not the *Habitus*, but the *heart* which God accepts: yet most acceptable is that *Habitus* which is not

Nazian. contra mulieres inmodice comptas.

Hieron. de exitu Lea.

Laert. lib. 6.

Laert. ibid.

James 2. 2.

3.

4.

Seneca.

fo

Y O U T H.

Act. 12. 21, 22.

Hymen in
his

Aug.

Three violent
passions inci-
dent to Youth.

L V S T.

so sumptuous as *seemely*, not so costly as *comely*. True indeed it is, that the popular eye, which cannot distinguish of the inward beauty, but observeth rather what we wear, than what we are, admires nothing more than the outward *Habit*; as we may read how much *Herod*, being arrayed in royall apparell, was applauded by the people, who gave a shout, saying, *The voice of God, and not of man*. But that *All-seeing* and *All-searching* eye of the Divine Majesty seeth not as man seeth. Hee prefers *Lazarus* rags before *Dives* robes. Though the one bee clothed in purple and *fine linnen*, and the other seeme despicable in the eye of the world, in respect of his Nakednesse; yet, *morema necessitate, peribunt opera necessitatis*: the one is translated to glory boundlesse, the other to misery endlesse: for this sorrow which hee here felt, ended when he did end; but the joy which he obtained, exceeded all end. Thus farre have I laboured to answer all such objections as might bee proposed in defence of this generall-approved vanity, concluding; *Quod peccata Sericea, teterrima sunt vitia*; No sinnes like to silken sinnes, for they ever crave *impunity*, the foster-mother of all *impiety*. I intend yet to proceed in decyphering the lightnesse of *Youth*, by expressing three grand Maladies incident to *Youth*; whereof I purpose to dilate particularly, to move the *Young man* to be more cautelous of his wayes, in the mazie Labyrinth of this life. These three (for all the rest may be reduced to them) are comprehended under *Lust*, *Ambition*, *Revenge*: of which briefly, according to our former Method, we purpose here to intreat.

SO exposed is *Youth* to *sense*, and so much estranged from the government of *reason*; as it prosecutes with eagernesse whatsoever is once entertained with affecti-

affection. This might appeare in the ruines of *Troy*, occasioned by the unlawfull love of *Paris*; where the violent intrusion and usurpation of anothers *Bed*, brought an irreparable fall to the *Troians*. Some have given two reasons, why *Youth* is more subject to this illimited passion, than any other age. The first is, that naturall heat or vigour, which is most predominant in *Youth*, provoking him to attempt the greatest of difficulties, rather than suffer the repulse where hee affects. The second is, want of employment: which begets this distemperature; whence the *Poet*:

*Take away Idlenesse, and misbent doubt,
Cupids bow breaks, and all his Lamps goe out.*

This want of employment was it, which moved *Aegisthus* to shew himselfe more familiar with *Clytemnestra*, than stood well with his honour; for had hee ranked himselfe with those valiant *Gnares*, whose resolute adventures gain'd them generall esteeme, hee had prevented occasion and purchased himselfe equall renowne by his valour, as by vaine expence of time he incurred dishonour. Witty and proper was that elegant invention of *Lucian*, who faining *Cupid* to invite the gods to an amorous feast, prevailed with all of them to give way to Love, till he came to *Pallas*; but she was found conversing with the *Muses*, and would admit of no time to enter parly with *Cupid*. True it is, that exercise draweth the minde from effeminacie, and remissnesse feeds the desire, and addes fuell to unlawfull heat. And no lesse occasion gives wanton discourse, or Lascivious Bookes to the enraged affections of distempered *Youth*: so as, much more blessed were the State, if restraint were made of composing or publishing such Subjects, where every leaf instructs *Youth* in a new lesson of folly. *Alcarnus* a man of good reputation and generall observance in the

Two reasons
why *Youth* is
naturally sub-
jected to illimi-
ted passion.

YOUTH.

the Common-wealth; what toyes wrote he of the love of young men? All the writings of *Anacreon* are onely of love. But most of all other, *Rheginus* even burned with love, as appeareth by his writings. Yea, even Philosophers (and that by the counsell and authority of *Plato*, whom therefore *Dicæarchus* did worthily reprehend) became the commenders and honourers of love. Such Discourses should bee throwne to the darkeſt corner of our studies, as that of *Ovids* was by *Augustus*, which tend to corrupt *Youth*, and divert his minde from the exerciſe of vertue. But alas; to what height of licentious liberty are theſe corrupter times growne? When that *Sex*, where Modeſty ſhould claime a native prerogative, gives way to foment of expoſed looſeneſſe; by not only attending to the wanton diſcourſe of immodest Lovers, but carrying about them (even in their naked Boſomes, where chaſteſt deſires ſhould onely lodge) the amorous toyes of *Venus* and *Adonis*: which Poem, with others of like nature, they heare with ſuch attention, peruſe with ſuch devotion, and retaine with ſuch delectation, as no Subject can equally reliſh their unſeaſoned palate, like thoſe lighter diſcourſes. Yea (which hath ſtrucke me to more admiration) I have knowne divers, whoſe unriper yeeres halfe aſſured mee, that their greene *Youth* had never inſtructed them in the knowledge, nor brought them to conceit of ſuch vanities, excellently well read in thoſe immodest Meaſures; yea, and prompt enough to ſhew prooſes of their reading in publike places. I will not inſiſt upon them, but leave them to have their names regiſtred amongſt thoſe infamous Ladies; *Sempronia*, *Scribonia*, *Clytemneſtra*, *Clæopatra*, *Fauſtina*, *Meſſalina*, whoſe memories purchaſed by odious Luſt, ſhall ſurvive the courſe of time; as the memory of thoſe famous Matrons, *Oſtavia*, *Porcia*, *Cecilia*, *Cornelia*, ſhall tranſcend the period of time. To expreſſe what eſpeciall motives tend moſt to increaſe of
this

The English Gentleman.

29

Y O V T H.

this *passion*, I thinke it not amisse : because I hold it necessary to propose the cause, before we come to cure the effect. For I thinke, according to the opinion of *Socrates*, that then my instructions have brought forth good fruit, when by them any one shall be provoked to apply his disposition to the knowledge and practice of vertue. Which, the better to effect, you shall know, that there is no one *Motive* more generally moving, or enforcing to an eager pursuit of our immoderate affections, than curious or luscious fare, delicious liquors, which might appeare (if we should have recourse to History) in those prodigall feastings of *Antonius* and *Cleopatra* : where no cost was spared to give more free course to lascivious desires. To prevent this, (as may be probably gathered) *Greece* in her flourishing estate, restrained women both publique and private access to Banquets : and kinsmen kissed their kinswomen, to know whether they drunke *wine*, or no, and if they had, to be punished by death, or banished into some Iland. *Plutarch* saith, that if the *Matrons* had any necessity to drinke *wine*, either because they were sicke or weake, the *Senate* was to give them licence ; and not then in *Rome* neither, but out of the City. *Macrobius* saith, that there were two *Senators* in *Rome* chiding, and the one called the others wife an *Adulteresse* ; and the other his wife a *Drunkard* ; and it was judged that to bee a *Drunkard* was more infamy. Here we may collect what strictnesse, even the *Heathen* used, to observe a morall course, and to repress such inordinate motions, as most commonly invade the eminent *States*, when long peace hath rockt her people asleepe, snorting in the downe-bed of security. Sure I am, as there is nothing which brings either publique or private State to a remissnesse of government sooner than peace or plenty ; so nothing effatuates the understanding of man more than excesse in meat or drinke, subjecting the intellectuall part to the bondage of Sense. For what may

An especiall
motive tend-
ing to the in-
crease of this
Passion.
Venus in vinis.

*Nunquam ego
ebrium putabo
castum, Hieron.*

Plato.
Plutarch.

Macro.

The English Gentleman.

may be the discourse of *Epicurists*, but lascivious, begot on excoſſe of ſare curious and luſcious? Theſe are dilating ever on the rape of *Ganimedes*, *Lais* in *Euripides*. Beauty is their object, and Vanity their ſubject. White teeth, rolling eyes, a beautifull complexion (an exterior good) being that which *Euryala* praiſed, when ſhee waſhed the feet of *Ulyſſes*, namely, *Gentle ſpeech*, and *tender fleſh*. Thus are their tongues tipt with vanity, their deſires ayming at ſenſuality, and their delights engaged to fleſhly liberty. Amongſt the *Romans*, *Venus* or *Cous* was the beſt chance at dice: And no chance, (till ſome heavy miſchance over-take them) more happy in their opinion, than to receive a loving ſmile or cheerefull aſpect from their terreſtriall *Venus*.

Some Countries I have read of, whoſe naturall baſeneſſe, being given to all avarice, induced them to diſeſteeme all reſpects in this kinde, and to make merchandize of their womens honour. Such are the women of *Sic* reported to be, who are reputed for the moſt beautifull Dames of all the *Greekes* in the world, and greatly given to Venerie. Their *Huſbands* are their *Panders*, and when they ſee any ſtranger arrive, they will preſently demand if he would have a miſtreſſe: and ſo they make whores of their own wives, and are contented for a little gaine to weare hornes: ſuch are the baſe minds of ignominious Cuckolds. Here is a dangerous *Ile* for our amorous *Gallants*, who makes his Travell (with griefe I ſpeake it) too oft the ruine of himſelfe and his eſtate. Happy are thoſe (but too few are thoſe) who with wiſe *Ithacus* ſtop their eares to theſe Soule-tainting and Sinne-tempting *Sirens*. Yet ſome there are, and ſome there have beene ever (I perſwade me) whoſe noble conqueſts over themſelves and their owne deſires, have ſeconded, if not ſurpaſſed thoſe many conqueſts which they atchieved in forraine Nations. As the admirable continencie of *Alexander* the Great, in ſparing *Darius* wife and his three

The English Gentleman.

31

Y O U T H.

three daughters. The continency of *Scipio* during the space of foure and twenty yeeres, wherein his prosperous exploits could purchase him no more glory, than in the besieging and taking of a City in *Spaine*, he gained him renowne, by repressing his flame of *Lust*, when a beautifull Maid was brought him: restoring her with a great reward to *Allancius*, a *Celsiberian* Lord, to whom shee was espoused. No lesse worthy was that part of *Marius*, who having *Sylla's* wife and sisters in his power, sent them nobly, unattempted. An example of like continencie might bee instanced in *Mahomet the great*; towards the faire * *Greeke*; whom, albeit hee entirely loved, yet to shew unto his Peeres, a princely command of himselfe and his affections; as he had incensed them before by loving her, so hee regained their love by sleighing her; whence the Poet:

*Wish that He drew his Turkish Symeter,
Which he did brandish ore the Damsels head;
Demanding of such Janizets were there,
If's were not pity shew'd be slaughtered?
Pity indeed; but I perforce must doe
That which displeaseth me, so pleasure you.*

Many such instances, ancient and moderne Histories afford, but I must not insist on each particular, lest I should inlarge my selfe too much in this Branch. My exhortation shall be to such, whose unmellow yeeres crave instruction, that they would berake themselves to employment: for *Idleness* maketh of men, women, of women, beasts, of beasts, monsters. And amongst employments, ever mix such Readings as may minister matter, either Divine, or Morall, to allay the heat of this distempered passion. We reade of the *Roman Stilpbo*, that albeit he was naturally addicted to all incontinency, yet by reading certaine precepts of Morall Philosophy, he became

an

* *Irene.*

What rare effects the precepts of Morall Philosophy wrought in Heathen men.

Y O U T H.

*Etiam feris ac
Barbaris dete-
stabile est.
Ambros. lib. 1. de
Abrabam.*

*Vid. Aut. Gell.
in Noct. Atticis.*

Seneca.

an absolute commander of his owne affections. Hate to consent to that, which so transformes man, as hee wholly loseth the true title of man, and becommeth meerely bestiall. *Nos qui accipimus rationis lucem communem cum Angelis, non transsumus vitam in silentio cum pecoribus.* Thou art beautified with an Angelicall feature; let it not participate of any inferiour creature. To be short, art thou a *Gentleman*? beare that posture still: staine not a native glory with an infamous blemish. This vice of all others, derogates most from *Honour*: for we commonly say, Such, whose lightnesse incurreth scandall, to have lost their *Honour*. O let not the *Honour* of a generous minde suffer eclipse, for a minutes pleasure! *Lais* asking of *Demosthenes* so much for one Nights-lodging, he presently replied: *I will not buy repentance as so deare a rate.* Dearer is the rate of *shame*, than of *Coine*. Prize *Honour* at that estimate, as the height of pleasure may never have power to surprize it. *Canna*, wife to *Synarus*, whom one *Synoris*, of greater authority than *Synatus*, loved: making no small meanes to obtaine her love yet all in vaine; supposed the readiest way for effecting his desire to bee the death of her Husband, which he performed. This done, he renewed his suit, to which shee seemingly consented. But being solemnly come into the Temple of *Diana* for celebrating the Nuptials, she had a sweet potion ready, which shee drunke to *Synoris*, wherewith they both were poisoned, to revenge her Husbands death. Here is a *Pagan* patterne of inimitable continency; who rather than shee would consent to contract Mariage with her Husbands foe, disvalued all future hope of preferment, yea embraced Death, as a happy Agent of her intended revenge. The wife (saith that sententious Philosopher) may gather gold out of dung; which may be thus applied. The wise *Christian*, may cull excellent flowers from an *Ethnicke* garden: for the Envious man he is the *Spider* which sucks poison

The English Gentleman.

33

Y O U T H.

poison from the fragrant'st and freshest Flowers. I will conclude this point, and intreat the generous affected, whose glory should be Vertues Booty, and whose best beauty to be enriched by her bounty; to make *Vertue* their *Prize*, being so praise-worthy of her selfe, as shee needs no outward *praise*. To purchase which incomparable blessing, I could wish, *Gentlemen*, that your resort to eminent places bee more spare, till you finde in your selves an aptnesse to resist, if any unchaste motion make assault. Yet good it were not to presume, upon one single triall: for the disposition may bee more temperate at one time than another; and the assault also more perillous. To court Beauty is an enterprize of danger: for some I have knowne, who upon their accessie to Beauty, have beene free-men, who upon their returne, became slaves.

But you will object; to vanquish where there is no assault made, is a weake conquest; True, but to play with the candle till we suffer our wings to bee cing'd, is a greater folly. I would not hazard my *honour* upon those termes, as by affronting temptation, to bee caught.

To conclude this *Branch*, as the substance of the Soule is pure, so this masse of flesh is corrupt: staine not the purity of the former, by conversing with the latter: for to parley with so subtrill an enemy, is to give way to his policy. Observing these, you shall goe to your graves with *Honour*; not to the *graves of Lust*, the Sepulchres of shame, and receptacles of corrupted love. Wee will now descend to the second *Maladie* incident to *Youth*; that Eagle-soaring passion, *Ambition*.

*Rara est concordia forme,
Atq; pudicitie.
Iuven, Sat. 10.*

Numb. II. 34.

D

Those

Y O U T H.

AMBITION.

*Nullus enim
magni sceleris
labor---
Iuven. Sat. 14.*

*Tuscul. Quæst.
lib. quart.*

Those who are affected to this, use to say with *Tiridates* in *Tacitus*: *Sua retinere privata domus, de alienis certare regia laus est.* These can never confine themselves to their owne, raising their hopes above possibility: but are building airie castles, of purpose to confront greatnesse. We shall never heare them talke of any subject save soveraignty or dominion. One termed an *Empire*, a monstrous and untamed beast; and so may this *Passion* be well defined: whose aime is onely to purchase glory, albeit her aymes be planted on indirectest termes. We reade how *Pausanias* killed *Philip* of *Macedon* onely for fame or vaine-glory: so did *Herostyratus* burne the Temple of *Diana* at *Ephesus* with this resolution; because hee could not by any act of renowne eternize his memory, he would gaine him fame, though by an act of infamy. How violent these *Ambitious* heads are, and have beene ever, there is scarce any *State* which hath not felt: where civill warres have menaced no lesse danger to the *State*, than forraine powers; private factions, than open hostilitie. In some likewise, so deepe impression hath *Ambition* wrought, as the Envy which they conceive at others greatnesse, deprives them of all rest: This appeared in *Themistocles*, who walked in the Night-time in the open street, because he could not sleepe: The cause whereof, when some men did enquire, hee answered, that the triumph of *Miltiades* would not suffer him to take his rest. The like height of *Ambition* shewed *Alexander*, weeping bitterly to see his father win so fast before him, fearing nothing should remaine for him to conquer. Now, how naturally *Youth* is affected to this illimited motion, may be observed even in usuall games; where *Youth*, rather than hee will endure the foile, exposeth himselfe to all encounters. It is glory which he aimes at, and before he lose it, he will hazard himselfe for it. His *Prize* is his *praise*: hee values nothing

The English Gentleman.

35

Y O V T H.

nothing more than to get him a name, which may brute his renowne, and gaine him respect with his *Dearest*. His disquiet (for what is *Ambition*, but a *Distraction* of the mind?) is to affect that best, which doth afflict him most. *Augustus* had broken sleepes, and used to send for some to passe the Night away, in telling tales, or holding him with talke. See the misery of *Ambitious* spirits, whose ends are without end, limiting their desires to no other period than sole soveraigntie. Their ayrie thoughts (like *Icarus* wings) are ever mounting, till the *Sunne*, which they threatned, dissolve them. Inferiour taskes they as much sleight, as *Eagles* doe *Flies*: they love not to stoop to basenesse, when many times lowest fortunes entertaine them with no lesse discontent, than despaire can force them to. And in their lowest ebbe, when Hope forsakes them, and their neereft (like *Tiberius* friends) shrinke from them, and no comfort remaines, save expectance and sufferance of all extremities; you shall heare them upbraid Prince or State; relating (with much vain-glory) what dangers they have undergone for them. Instance whereof, even in these latter times, might be produced; as in that *Ambitious French-man*, the brave *Byron*, who seeing no way but one, burst out into these violent extremes; *I have received three and thirtie wounds of my body, to preserve it for him, and for my reward, he takes my head from my shoulders: He now quenches the torch in my bloud after hee hath used it.* This is the condition of high spirits, whose aimes were transcendent, to close up their Tragicall scene with a vain-glorious boast of what they have done: little considering, how their Countrie might lawfully exact and expect as much as was in them to performe, and they still debtours to her, because they had their being from her. Yet see (though sometimes they stand upon termes of resolution, desiring to *die standing*;) when the sentence of death is pronounced, and all future hope extinguished,

—tolluntur in
altum,
Ut lapsu gravi-
ore ruant--

YOUTH.

Hen. the fourth
whose Name
deserves to be
enrouled a-
mong the anci-
ent Worthies.

Aristot.

they will be (as that great *French-man* was) *Supple as a glove*: presenting their heads as willingly to the sword, as *Agis* did his unto the halter. It is strange to note, how these men walke in clouds, imagining themselves most secure, when imminencie of perill assures them nothing lesse. The reason whereof may seeme to be this; they flatter themselves in their vanitie, as *Pygmalion* with his *Image*, or *Narcissus* with his *Shadow*; reposing more confidence in their owne valour, and the aide, which (*Themistocles* or *Pausanias*-like) they contract abroad, linking and uniting themselves with forraine powers, than on all the information of friends, or the persuasions of a loyall and uncorrupted heart. But these (as that Heroick *Prince* noted) must *bow* or *break*: be their persons never so hopefull, or directions behovefull to the State, they must be curbed, or the State endangered. Their proprietie is ever to swim in troubled waters: nor can they endure to be mated. Though their aimes bee to perpetuate their greatnesse, yet those Beasts, which are bred about the River *Hypanis*, and live but one day, may oft-times compare with them for continuance: whence the Poet saith excellently, out of his owne observation;

*Much have I seene, yet seldome seene I have,
Ambition goe gray-headed to his grave.*

There is nothing which the *Ambitious* man hates so much as a corrivall; he hopes to possesse all, and without a sharer. But so indirect are his plots, and so insuccessive their end, as hee findes to his great grieve, that the promise of securitie had no firme foundation to ground on: nor his attempts that issue they expected.

Now *Gentlemen*, you, whose better parts aime at more glorious ends, so confine your desires to an equall meane, that mounting too high bring you not to an irreparable

The English Gentleman.

37

YOUTH.

*Corydon. in a.
Corinth.*

reparable fall. Wee are borne indeed (as that divine Father saith) to be *Eagles*, and not *lapes*, to fly aloft, and not to seek our food on the ground: but our *Eagle*-eyes are to be fixed on the *Summe* of *righteousnesse*, not on temporall preferments. We are to soare to the *Tower* from whence commeth our helpe. For it is not lifting up a mans selfe God likes, but lifting up of the spirit in prayer. Here are wings for flying, without feare of falling: for other aymes, they are but as feathers in the aire; they delude us, howsoever they seeme to secure us.

But I heare some young *Gentleman* object, that it is a brave thing to be observed in the eye of the world; to have our persons admired, our selves in publike resorts noted, yea our Names disperfed: indeed I grant;

*He who consists on nothing more than shewes,
Thinks it is brave to beare, Loos there he goes!*

But such, whose solide understandings have instructed them in higher studies, as much disvalue popular opinion, or the Corkie conceits of the vulgar, as true Nobilitie scornes to coverse with any thing unworthy it selfe. Their *greatnesse* hath correspondence with *goodnesse*: for esteeme of the world, as in respect of their owne worth they deserve it, so in contempt of all outward glory they disvalue it.

Come then (ye nobly affected *Gentlemen*;) would yee be heires of honour, and highly repured by the *Highest*? Resemble the Nature of the *Highest*: who humbled himselfe in the forme of Man, to restore miserable man; vilifying himselfe, to make man like himselfe. It is not, beleeeve it, to shine in grace or esteeme of the *Court*, which can ennoble you: this glory is like *glasse*, bright but brittle: and *Courtiers* (saith one) are like *Counters*, which sometime in account goe for a thousand pound, and presently before the Count bee past, but for

*Quantumcumque;
te deieceris, hu-
milior non eris
Christo. Hieron.*

Plutarch.

*Semper hi,
semper tenuem
qua vestitur au-
ram reciproca-
vit Chameleon.
Et mutat faciem
varios sumitque
colores, præter
rubrum & can-
didum. Akiar.*

*Nil tam metu-
ens, quàm ne du-
bitare aliqua de
re videretur.*

The English Gentleman.

a single pennie. It is more glory to be in the *Courts* of the Lord, to purchase esteeme with him, whose judgement never erres, and whose countenance never alters.

It is reported by *Comines*, in his *French Annals*, that *Charles*, whom he then served, was of this disposition, that he would make assay of the greatest matters, revolving in his mind how he might compassse them: yea perchance (saith he) assayes farre above the strength of man. See the picture of an *Ambitious* spirit, loving ever to be interested in affaires of greatest difficultie.

*Camelion-like on subtill ayre he feeds,
And vies in colours with the checkerd meeds.*

Let no such conceits transport you, lest repentance finde you. It is safer chusing the *Middle-path*, than by walking or tracing uncouth wayes, to stray in your journey. More have fallen by *presumption*, than *distrust* of their owne strength. And reason good; for such who dare not relie on themselves, give way to others direction; whereas too much confidence, or selfe-opinionate boldnesse will rather chuse to erre, and consequently to fall, than submit themselves to others judgement. Of this opinion seemed *Velleius* the *Epicurean* to bee, of whom it is said; that in confidence of himselfe hee was so farre from feare, as hee seemed not to doubt of any thing. A modest or shamefast feare becomes *Youth* better: which indeed ever attends the best or affablest natures. Such will attempt nothing without advice, nor assay ought without direction: so as their wayes are secured from many perills, which attend on inconsiderate *Youth*. My conclusion of this point shal be in a word; that neither the *rich man is to glory in his riches*, the *wise man in his wisdom*, nor the *strong man in his strength*: for should man consider the weaknesse and many infirmities whereto he is hourly subject, hee would finde innumerable things to move

The English Gentleman.

39

Y O U T H.

move him to sorrowing, but few or none to glory in. Againe, if he should reflect to the consideration of his Dissolution, which, that it shall bee, is most certaine; but when it shall be, most uncertaine: he would be forced to stand upon his guard with that continuall feare, as there would be no emptie place left in him for pride.

*This day one proud, as prouder none,
May lye in earth ere day be gone.*

What confidence is there to be reposed in so weake a foundation; where to remaine ever is impossible, but quickly to remove, most probable? Then (to use *Petrarch's* words) be not afraid though the house, the Bodie be shaken, so the Soule, the guest of the Body, fare well: for weakning of the one addeth for most part strength to the other. And so I come to the last passion or perturbation incident to *Youth*.

*Petrarch. de re-
med. utriusq. fori.*

R *Evenge* is an intended resolve arising from a conceived distaste either justly or unjustly grounded. This *Revenge* is ever violent'st in hot blouds, who stand so much upon termes of *reputation*, as rather than they will pocket up the least indignitie, they willingly oppose themselves to extreme hazard. Now this unbounded fury may seeme to have a two-fold relation: either as it is proper and personall; or popular and impersonall.

REVENGE.

Revenge proper or personall, ariseth from a peculiar distaste or offence done or offered to our own person; which indeed hath ever the deepest impression. Which may be instanced in *Menelaus* and *Paris*; where the honour of a Nuptiall bed, the Law of Hospitalitie, the professed league of *Amitie*, were joyntly infringed. Or in *Antonie* and *Octavius*; whose intestine hate grew to

that

Y O U T H.

*Appian. Alexan.**Homer. in Iliad.
& Polybius apud
Curionem, lib. 3.**Facile redimunt
qui sanguine sa-
mam. Martial.
Epigr.**--Impium est
mortis statum
præcipere tem-
pus.*

that height, as *Antonie* Angell was afraid of *Octavius* Angell. Which hatred, as it was fed and increased by *Fulvia*, so was it allayed and tempered by *Octavia*: though in the end it grew irreconcilable; ending in blood, as it begun with lust.

Revenge popular or impersonall, proceedeth extrinsically, as from factions in families, or some ancient grudge hereditarily descending, betwixt House and House, or Nation and Nation. When *Annibal* was a childe, and at his fathers commandement, he was brought into the place where he made sacrifice; and laying his hand upon the Altar, swore, that so soone as he had any rule in the Common-wealth, he would bee a professed enemy to the *Romans*. Whence may be observed, how the conceit of an injury or offence received, worketh such impression in that State or Kingdome where the injury is offered, as Hate lives, and survives the life of many ages, crying out with those incensed *Greekes*;

*The time will come when mightie Troy must fall,
Where Priams race must be extinguish'd all.*

But wee are principally to discourse of the former *Branch*, to wit, of proper or personall *Revenge*: wherein wee shall observe sundry Occurrents right worthy our serious consideration. That terme (as I said before) usually called *Reputation*, hath brought much generous blood to effusion: especially amongst such, *Qui magis sunt solliciti vani nominis, quam propria salutis*: Prizing vain-glory above safetie, esteeme of valour above securitie of person. And amongst these, may I truly ranke our *Marshall Duellists*, who many times upon a Taverne quarrell are brought to shed their dearest blood, which might have beene employed better in defence of their Countrey, or resistance of proud Infidels. And what is it which moves them to these extremes; but (as they seeme to pretend)

The English Gentleman.

41

YOUTH.

tend) their *Reputation* is engaged, their Opinion in the eye of the world called in question, if they should sit downe with such apparant disgrace? But shall I answer them? The opinion of their valour indeed is brought in question; but by whom? not by men of equall temper, or maturer judgement, who measure their censures, not by the *Leif* of rash opinion, but just consideration. For these cannot imagine how *Reputation* should be brought in question, by any indiscreet terme uttered over a pot, whereof perchance the Speaker is ignorant, at least what it meant: But of these distempered *Roisters*, whose only judgement consists in taking offence, and valour in making a flourish; of these, I have scene *One* in the folly of my *youth*, but could not rightly observe till my riper age: whose braving condicon (having some young Gooselin to worke on) would have made you confident of his valour: instancing what dangerous exploits hee had attempted and atchieved, what single fields hee had pitched, and how bravely he came off: yet on my conscience, the Battell of the *Pygmies* might have equall'd his, both for truth and resolution. Yet I have noted such as these, to be the *Bellows* which blow the fire of all uncivill quarrells; suggesting to young *Gentlemen* (whose want of experience makes them too credulous) matter of *Revenge*: by aggravating each circumstance to enrage their hot blood the more. Some others there are of this band, which I have likewise observed: and they are taken for grave *Censors* or *Moderators*, if any difference occurre amongst *Young Gentlemen*. And these have beene *Men* in their time, (at least accounted so) but now their fortunes falling to an ebbe, having drawne out their time in expence above their meanes, they are enforced (and well it were if Misery forced them not to worke) to erect a *Scence*, whereto the *Rovers* make recourse, as to their *Rendevon*: And hereto also resorts the raw and unseasoned *Youth*, whose late-fal-

Galeati lepores.
P. L. Mart.

len

The proper postures of a con-
pleat Roarer,

Est Venus in
vinis, vinis Ven-
nus illita venis.
Sint procul à
mensis vina
Venusque meis.

The English Gentleman.

len patrimonie makes him purchase acquaintance at what rate soever; glorying much to be esteemed one of the *fraternis*. And he must now keep his *Quarter*, maintaine his prodigall rout with what his Parcimounious father long carked for; prepare his *Reve-suppers*, and all this, to get him a little knowledge in the Art of roaring. And by this time, you may suppose him to have attained to some degree, so as he can looke bigge, erect his *Monchatoes*, stampe and stare, and call the *Drawer* Rogue, drinke to his *Venus* in a *Vemce-glasse*, and to moralize her *Sex*, throwes it over his head and breakes it. But for all this, he hath not fully learned his postures: for upon discourse of valour, he hath discovered his Cowardize; and this gives occasion to one of his *Cumrades* to triumph ore his weaknesse. Who entring upon termes of *Reputation*, and finding himselfe wrong'd, he would gladly wipe off all aspersions, and gaine him opinion in the eye of the world: but recalling to mind, the dangers incident to Quarrells, he thinkes it best to repaire to that *Grand Moderator* (whose long experience hath made his opinion authenticke) to receive satisfaction, whether hee may put up the injury offered him, without touch of disgrace. Now he must be see'd for his opinion, (as if he were some grave legall professour:) which done, his reply must tend to the definition of a wrong, and what the law of valour holds for satisfaction in actions of that nature. Againe, (for still he works on this *Young-gallants* weaknesse) how the world esteemes his *Opponent* to be a brave sparke; one, whose spirit cannot be daunted, nor fury appeased with lesse than blood: drawing him in the end by some Rhetoricall perswasion (as nothing more smooth than the oily tongue of an insinuating foist) to some base composition, whereof he and his *complices* are made equall sharers.

Now *Gentlemen*, I could likewise produce certaine wofull occurrents, which have befallen some of your ranke

The English Gentleman.

43

YOUTH.

ranke and qualitie, and that within these few yeares, by consorting with such *Grand Cutters*: who pressing them to offence, could not endure such affronts, but with resolution (which ever attends a *generous* spirit) encountering them, have been utterly overthrowne, either in doing or suffering.

But you will aske me, how should this be prevented? Can any *Gentleman* suffer with patience his *Reputation* to be brought in question? Can he endure to be challenged in a publike place, and by that meanes incur the opinion of Coward? Can he put up disgrace without observance, or observing it, not *revenge* it, when his very *Honour* (the vitall bloud of a *Gentleman*) is impeached?

Heare me, whosoever he be that frameth these Objections! I am not ignorant how many unjust and immodest aspersions shal be throwne upon men of eminent st desert, by such, whose tongues are ever steeped in calumnie: But who are these, save such as the glory of *Greece* (the everliving *Homer*) displayeth in the contemptuous person of *Thersites*; whose character was; *More deformed in minde than bodie*? Their infamous and serpentine tongues inured to detraction, deserve no other *Revenge*, (next legall punishment) save avoiding their company, and bruting their baseness in all Societies, where their names are knowne, to caution others of them. *I am spoken evil of (saith Seneca) but the evil I speake it: I should be moved, if M. Cato, if wise Lelius, or the two Scipio's should speak this of me; but it is praise for mee, to have the evil displeased with mee.* It is true; for as no imputation can truly be said to staine a pure or undefiled soule, whose inward sinceritie (like a brazen *Wall*) beats backe all darts of envie or calumnie; so it is not in the power of the *evil* to detract from the glory of the *good*: for what then should remaine secure from aspersions of the vicious?

But I imagine, you will reply; it is not only the report

Homer in Odys.

Seneca ad Galion. de remed. fortuit.

OR

The English Gentleman.

or scandall of these men of *uncurbed tongues*, (for so *Pindarus* termes them) but of such, whose eminent esteeme in the world, gives approbation to what they speake, which awakes my *Revenge*.

If they be as you terme them, Men of *eminent esteeme*, and that esteeme by merit purchased, (for all other estimation I exclude it :) I need little doubt, but the distaste which you conceive against them, hath proceeded in some part from your selfe; and that upon maturer consideration you should find your own bosome guilty to be the cause of these aspersions. If otherwise it happen, (as I grant it may) that upon private surmises, or suggestions derived from some factious heads, these men of more eminent note and esteeme have brought your name in question, because (as they were informed) you formerly aspersed a blemish upon their Honour: I would not have you to erre so farre from your owne judgement, as without further discussing the cause, to fall into desperat extremes: for were it not much better for you to sift the cause, how you both are abused, whereby that base suggestion might be duely censured, and your wrongs mutually redressed, than to vow *Revenge* ere an injury be offered? Yes Sir, beleeve it, much better and safer, and in the opinion of discreet men, wiser: howsoever our hare-brain'd *Gallants*, whose property is to act before hee resolve, esteeme it a derogation to expostulate on termes of disgrace, but to publish war ere the league be broken. We account him who can beare the most, to bee the strongest; yet esteeme we him who can beare injuries most, to be the weakest; so ill disposed is mans temper, as for an opinion of *Reputation*, hee will incurre apparant error.

Now there is another *Revenge*, which proceedeth from a nature farre more inglorious than the former. And that is, when for some little distaste conceived against our inferiour, (even in worldly respects) wee labour

The English Gentleman.

bour his undoing : yea many times , because hee stands too resolutely for right , wee threaten his ruine : But true shall we finde it :

*As the high doe use the low ,
God will use the highest so .*

And this might appeare in poore *Naboth* , who because he would not give the *Inheritance* of his *Fathers* , his *Vine-yard* , he must be stoned . But of this *Revenge* I am not to insilt ; for this is an evill more properly inherent to our rich oppressours , who *grind* the face of the poore , and raise them an house to their seldome thriving *Heires* out of others ruine . Only my wish shall be , that their dwelling may be with *Owles* and *Ostridges* in the wilderness , and not in the flowry borders of this *Iland* , lest thee be forced to vie sighes for their sinnes . I might now in this Subject of *Revenge* , inlarge my discourse by speaking of *Anger* , from whence *Revenge* may seeme to receive her originall being : which *Anger* the Poet termes a short fury :

*Anger is madnesse , and as strong
In force , but not in course so long .*

For what differs an angrie man from a mad-man , save onely in this ; his violence of passion continues not so long : for the time it is as vehement and as violent . Excellent therefore was that precept of Moderation given and observed by that renowned Emperour *Theodosius* , drawne (as may appeare in the like example of *Augustus*) from a former patterne : of whom it is written , that he would never in his *anger* proceed to *Revenge* , or so much as shew any argument of distaste , till hee had repeated over the foure and twentie Greeke letters .

But to conclude this last *Branch* , my exhortation to all

45

Y O V T H .

*Quicquid à vo-
bis minor exti-
mesect , Major
hoc vobis Domi-
nus minatur .*
Horat.

1 King, 21. 3, 11

*Horat. l. x. epist.
2.*

YOUTH.

B 1st. Homil. de
Ira.
Greg. Moral. l. 5.
cap. 32.

Ephes. 23.

Rom. 12. 19.

Iam. 1. 20.

Isay 57. 16.

Nahum. 1. 3. 3.

Numb. 14. 18.

Iam. 1. 19.

Prov. 14. 29.

1 Cor. 13. 5.

Prov. 22. 34.

Ecclus. 8. 15, 16.

Prov. 15. 1. 18.

Ephes. 4. 26, 27.

Physicke pre-
scribed, and re-
ceits applied to
cure these ma-
ladies in Youth.

*Omnis actio du-
as habet ansas.*

all young Gentlemen shall be, whose high spirits cannot endure affronts, that they would labour to expostulate with *passion*; which if once protracted, will bee sooner tempered, meditating also of these divine places of Scripture: which receits are indeed most powerfull and effectuell to allay this *Passion*. Wee that are by nature children of wrath, ought to give place unto wrath. For the wrath of man doth not accomplish the righteousness of God. Yea, we ought to imitate God, which if wee will doe, we must not continue in wrath, knowing, God will not contend, nor bee wroth for ever. Hee is slow to anger. Yea, every man ought to bee slow to wrath: For it is wisdom. If we will joyne in the true Lovers knot, we must not be angry, for, true Love is not provoked to anger. And if wee will prevent the effect, wee are to avoid the occasion; therefore are we taught to have no familiarity, neither strive with an angry man. Would wee appease anger? we must doe it by meekenesse. Lastly, may we be angry? Yes, but how? Bee angry, but sinne not. Let not the Sunne goe downe upon your wrath. Neither give place to the Devill.

Thus have we runne over all those predominant humours, which beare most sway in distempered Youth. Let us now, according to our former purpose, proceed in applying certaine Receits to cure these dangerous Maladies. Which briefly (to avoid all curious divisions) may be reduced to these two: *Active* and *Contemplative*. The one in exercising and performing the offices of our Calling: The other in practising workes of piety, exercises of Devotion, Meditation, Contemplation.

For the former, to wit, *Active*, every action hath two handles (to use the Philosophers words;) the one whereof consists in plotting or contriving; the other in effecting. Without the former, the latter is precipitate; and without the latter, the former is frustrate: but both concurring, the *Action* becomes absolute. But to speake generally

The English Gentleman.

47

YOUTH.

In lib. de leg.

Luke 16. 3.

What employ-
ments deserve
entertainment
from a Gentle-
man.

nerally of *Action*, as it is the represser, so *Idleness* is the producer of all vice. Whence came that ancient Edict amongst the *Romans*, mentioned by *Cicero*; that no *Roman* should goe thorow the streetes of the City, unless he carried with him the badge of that Trade whereby lived. Insomuch that *Marcus Aurelius* speaking of the diligence of the *Romans*, writeth; *That all of them followed their labour*. Now *Gentlemen*, I perswade my selfe, you will most of you object and say with the displaced *Steward* in the Gospell, *We cannot dig*: (and I could wish that many of our eminent ones, would adde unto it, *and to begge we are ashamed*.) It is true indeed; I know your *Breeding* hath beene otherwise; but admit you cannot digge, doe yee inferre hence that yee are exempted from all labour? In no case are you so to argue. There are other Taskes, other employments besides Manual and Mechanicke labours, which require your furtherance. And these are *Forraine* or *Domesticall*: *Forraine*, as to benefit your Country by rare *Discoveries*, reconveying the rich freight of knowledge (by conference with *ferraine Nations*) to your Native soile: or by personall adventure, to stand resolutely in defence of the *Faith*, against those profest enemies of *Christendome*, the *Turkes*; whose rury and hostile cruelty, the *Easterne* parts (to our great grieve be it spoken) have already woefully sustained. *Domesticall*; as in studying the practice of Lawes, or other humane studies; in labouring to determine differences betwixt party and party, in chastising and due censuring, (as farre as their callings give leave) of such factious or litigious *Sectists*, as either in Church or Common-weale disturbe the quiet of the Realme, and distract the State with frivolous or fruitlesse ambiguities. Here are Labours fit to entertaine *Gentlemen*, and nought derogating from men of eminentest descent or quality. For in *Actions* of this nature have the best and most renowned States and Prin-

ces

Y O U T H.

ces in *Christendome* beene trained and exercised: glorying no lesse in the happy and successive management thereof, than in subduing the potent'st and flourishing'st Kingdomes.

Secondly, for the *Contemplative*, which participates more of the minde: I could wish all *Gentlemen* (as they claime a prerogative in heighth of blood) so to erect their Contemplations above the Sphere of these lower and inferiour *Mortals*, whose cogitations pressed downe with rubbish and refuse of earthly preferments, cannot distinguish light from darkenesse: that they may imagine (as in truth they ought) that whatsoever is sought besides God, may possesse the minde, but cannot satisfie it. Now, of all exercises of Devotion, I must principally commend *Prayer*; being (as one excellently noteth) to be numbred amongst the chiefeft and choicest workes of *Charity*. For by *Prayer* are digged forth those *treasures*, which *saith* beholdeth in the Gospell: being *Gods Sacrifice*, *Mans Solace*, and the *Devils scourge*. For the time and place of *Prayer*, I will not insist much of it; howsoever, divers more curiously than profitably, precisely than wisely, have quarrelled about the place: excluding withall, some places as unfit for *Prayer*. But in a word, for the place of *Prayer* or Devotion, this shall be my conclusion; as there is no place exempted from *tempting*, so there is no place exempted from *praying*: and for the *time*, as wee are continually assaulted, so are wee exhorted to *pray continually*, that wee may bee the better provided to resist those temptations which are usually suggested. Amongst those many devout and divine *Prayers* commended to *Youth*, none more needfull or effectuall than that of the Psalmist; *Remember not the sinnes of my youth*. Nor any Memoriall more powerfull, than that of the Preacher; *Remember thy Creator in the dayes of thy youth*. For by the *Latter* are we put in minde of him, whose grace is to preserve us
fro e

Blos.

*Chrysost. lib. de
orand. Deo.*

Luke 21. 36.
Rom. 12. 11, 12.
Ephes. 6. 18, 19.
Col. 4. 2, 3.

Psal. 25. 7.

Eccles. 12. 1.

The English Gentleman.

49

Y O U T H.

from sinne; and by the *Former* to call on him, whose mercy it is to forgive sinne.

Now *Gentlemen*, have I composed and perfected what I purposed touching my first *Observance*, entituled *Youth*. Wherein I have enlarged my selfe so much the more for two principall respects: The *One*, lest by being unprovided you should fly away naked (as the *young-man* in the Gospel!) wanting sufficient instruction to informe your weaker understandings: which moved me to amplifie each particular *Subject* with variety of *Morall* reading; because I knew how such discourse would relish more pleasantly to a *Young-mans* palate, than graver or more serious matter. The *other*, lest wanting a convenient foundation to worke on, the maine building might shrinke. Now, *this* I purposedly framed for the *Basis* or ground-worke, the rest as *Stories*, which are made to beautifie the foundation: for in these *Observances* ensuing I intend brevity, yet with such perspicuity, as the *Gentleman* to whom I write, may the better understand himselfe, and direct his courses to that *Bent* of *Honour* whereto all *generous* actions are directed.

E



THE ENGLISH GENTLEMAN.

Argument.

Of the diversity of Dispositions ; The Disposition is not to be forced ; What Disposition is most generous.

DISPOSITION.



Ow different the *Dispositions* of men be, our usuall converse and commerce with men may sufficiently instruct us. Yea even in *Youth*, where the *first Seeds* of inclination are sowne, we shall observe such *Diversitie*, as the grasses-piles of the earth may scarce vie with them for variety, the starres or sands for multiplicity. Where you shall note some *Youths* of such wel-affected or tempered *Dispositions*, as they shew undoubted arguments of future good : and *these* are such, whose Natures are rather to be cherished than chastised,

Observat. 2.

The diversity
of *Dispositions*.

Disposition.

*Exeunt intro,
miranti exto.
vid. Laert.*

cockered than curbed: for the least distaste which their guardian or Tutor can shew, workes such impression in them, as they could willingly choose rather to suffer his correction than his distaste. Others there be, whose perverse and refractory Natures are not to bee dealt withall upon equall termes: and these are the very *Antipodes* to those well-tempered *Dispositions* which wee spake of before: for they ever walke in a contrary path, directly opposite to such, whose native Affability gains them love by an inbred courtesie. These (*Diogenes*-like) are ever entering the *Temple*, when others goe forth; or repairing to the *Market*, when others come from it. And these must taste of sharpe censure, for Lenitie will not prevaile, therefore rigour must. The like may be observed even in their *Dispositions* to Learning: where wee shall finde *Some* apt enough to get, and as apt to forget: *Others* more solide; though for the present slow, yet more retentive. And *these*, as with hardnesse they get it, so hardly will they lose it; for their difficultie in gaining, is supplied by a facilitie in retaining. Likewise, as the principall workes or faculties of our understanding be three; first to *Discourse*; secondly, to *Distinguish*; thirdly, to *Chooise*: we shall also observe an admirable difference in *these*, in respect of their distinct Qualities. Where we shall finde *one* as apt to *discourse*, as unable to *distinguish* or *chooise*; and such an one hath all his judgement in his *tongue*. *Another* of greater depth and maturer judgement than the *former*, more able to *distinguish* or *chooise*, than apt to *discourse*: for though he want facilitie of *utterance* (which want is generally supplied by more excellent gifts) yet so quick and subtil is the piercing eye of his judgement, as he is no lesse prompt in *conceiving*, than slow in *uttering*.

Now to treat of the *Dispositions* of mens mindes; it is strange to see what difference appears in them, (even by naturall and insusive motion. *Rome* brought forth the

The English Gentleman.

53

Disposition.

the *Pisces* for frugallitie, the *Adrelli* for pietie, the *Appii* for austeritie, the *Adanti* for affabilitie, the *Leii* for wisdom, and the *Publicola* for courtlesie. Which conditions appeared so lineally in their *Successors*, as they seemed representers of their *Ancestours* natures, as well as features. Yet what reason can be given touching these distinct affections, save those *prime seeds* sown in them by Nature, which produce not onely these *Dispositions* in themselves, but dilate or propagate their effects in others, to wit, those in whom they have stamped a likeness both of image and condition.

Now to collect or gather, how *men* are affected, there is no course more direct, or in it selfe lesse erring, than to observe what delights they affect, or what company they frequent. *Augustus* being at a combat, discerned the inclinations of his two daughters; *Julia* and *Livia*, by the company which frequented them: for grave Senators talked with *Livia*, but riotous persons with *Julia*. Truth is, we shall ever see persons of like condition love to consort together; for their qualitie or equalitie rather of *Disposition* moves a desire of familiaritie one with another. Likewise for delights, wee shall ever observe such, whose lighter *Dispositions* affect Libertie, to be frequenters of publike meetings, Agents in May-games, proffest lovers of all sensuall pleasures. That *Romã* Curtezian *Sempronius*, was noted for her singing, sporting and dancing, wherein shee laboured to shew more art than became a modest woman, with other motives of Licentiousnesse. But in my opinion, there is no one meanes to sift out the *Disposition* of Man better, than by noting how he beares himselfe in *passion*, which is of that violence, as many times it discovers him, though his purpose was to walke never so covertly from the eye of popular observance. Should we have recourse to the lives of sundry Tyrants, whose outward appearance or semblance promised much goodnesse: we might finde suffi-

A probable judgement of our *Dispositions*, drawne from the delights we affect, or company we frequent.

Salust.

Passion the best discoverer of our *Disposition*.

Disposition.

Discovery of
Dispositions in
distempers.

*Non habet uir-
tutis quod nostris
potibus addat
Posteritas--*

*Habebitur ali-
quando Ebrieta-
ti honor, & plu-
rium mero ce-
pisse, virtus erit.
Sen.*

*Non invenit cri-
men, etiam viri
fortis accipit no-
men, tenet ne-
quior quàm sub
poculo inuictior.
Aug. de verb.
Apost. Ser. 4.*

cient matter to confirme this argument. Some whereof (as *Tiberius*) so commonly carried and covered their plots, as none could dive into their thoughts, pretending ever most smoothnesse, when they intended a tempest. Yet if at any time (as it befell many times) their *Spirits* became nettled or incensed; so farre did *passion* transport them, as they apparently expressed their *Natures*, without further *Character*. Other discoveries may be made, and those are the manifestest of all, how men are affected or disposed when they are least themselves: and this is (with griefe I speake it, for too highly doth *Albion* labour of it) when Man, losing indeed that *Name*, at least his *Nature*, becomes estranged from the use of reason, by drowning his understanding with drunkennesse. In high *Germanie*, the parents of such children as should be married, will see those which should be their sonnes in law to be *drunke* before them, to see what *Disposition* they are of, before they marrie their children unto them. For they imagine, if they be subject to any especiall vice, they will then discover it, having no *Locke* to keepe it secret. Yet in this there are different humours which reigne and rage according to the *Disposition* of the person subject unto it: as we shall see one *lumpish* without all conceit; another *joyous* and merry, apt for any conceit: one *weeping*, as if some disastrous fortune had befallen him: another *laughing*, as if some merry Scene were presented him. We reade of two distinct conditions in *Philip* and *Alexander*, when they were in *drinke*; for the one shewed his rage and furie towards his foes, the other to his friends: the one whereof participates of more true *generous* spirit than the other. For as nothing can be imagined more ignoble, than to triumph over our friend; so nothing relissheth of more resolution, than to shew our *spirit* (so it be upon equall termes, and without braving) upon our Enemy. But would you indeed see the *disposition* of Man truly discovered, and the

veile

The English Gentleman.

39

Disposition.

Promotion held
ever mans best
Anatomy Le-
cture.

Thom. in 12.
quæst. 26. a. 1.

Oportunda ea est
amissio honoris,
que facit nos
humiliiores.

veile which kept him from sight, cleare taken away? Then come to him when he is advanced to place of honour or esteeme; (for *Promotions* declare what men be:) and there you shall finde him pourtrayed to life. *Galba* was esteemed in the opinion of all, fit to governe till he did governe. Many have an excellent gift of concealing and *shadowing* (which giveth grace to any picture) so long as they are obscure and private: but bring them to a place of more eminent note, and give a lustre to their obscuritie, you shall view them as perfectly, as if their Bodies were transparent, or windowes were in their bosomes. Here you shall see *One* unmeasurably haughtie, scorning to converse with these *Groundlings* (for so it pleases him to tearme his inferiours) and bearing such a state, as if he were altered no lesse in person than place. *Another*, not so proud as he is covetous: for no passion (as a learned *Schouleman* affirmeth) is better knowne unto us than the coveting or desiring passion, which he calls *Concupiscible*: and such an one makes all his inferiours his *Sponges*; and *Ostridge*-like can digest all metalls. *Another* sort there are, whose well-tempered natures have brought them to that perfection, as the state which they presently enjoy makes them no more proud than the losse of that they possesse would cast them downe. These (*Camillus*-like) are neither with the opinion of *Honour* too highly erected, nor with the conceit of *Affliction* too much dejected. As their conceits are not heightened by possessing it, so they lose nothing of their owne proper height by forgoing it. These are so evenly poized, so nobly tempered, as their opinion is not grounded on *Title*, nor their glory on popular esteeme: they are knowne to themselves, and that knowledge hath instructed them so well in the vanitie of *Earth*, as their thoughts have taken flight, vowing not to rest till they approach *heaven*. *Pompey* being cumbred with his *Honour*, exclaimed to see *Sylla's* crueltie, being ignorant

Disposition.

*Nihil differtius
est quam bene
in perera,
Dixit, dicit.*

L. Flor. l. 3. c. 6.

The *Disposition*
is not to be for-
ced.

after what sort to behave himselfe in the dignitie he had; and cried out, *Q perill and danger never like to have end!* Such is the nature of *Noble spirits*, as they admire not so much the dignitie of the place to which they are advanced; as they consider the burden which is on them imposed; labouring rather how to behave themselves in their place, than arrogate glory to themselves, by reason of their place. Neither are these sundrie *Dispositions* naturally ingrafted in men, meeely produced from themselves, as the affections or *Dispositions* of our mindes doe follow the temperature of our bodies; where the *Melancholy* produceth such, the *Cholericke*, *Pblegmaticke*, and *Sanguine* such and such, according to *Humours* predominant in that body, whence these affections are derived: but I say, these participate also of the *Clim* wherein we are. For otherwise, how should our Observations appeare good, which we usually collect in the Survey of other Countries; noting certaine vices to be onist entertained in some especiall Provinces? As *Pride* among the *Babylonians*, *Envy* among the *Iewes*, *Anger* among the *Thebans*, *Covetousnesse* among the *Tyrians*, *Glaucousie* among the *Sidonians*, *Pyracie* among the *Cilicians*, and *Sorcerie* among the *Egyptians*, to whom *Cesar* gave great attention, as *Alexander* was delighted in the *Brachmans*. So as I say, our *Dispositions* how different or consentant so ever, doe not only partake of us, but even of the *Aire* or temperature of *Soile* which breed us. Thus we see what *Digeritie* of *Dispositions* there is, and how diversly they are affected: Let us now take a view of the *Disposition* it selfe, whether it may be forced or no, from what is naturally affecteth.

THe Philosopher saith, that the *Disposition* may be removed, but hardly the *Habit*. But I say those first
Seeds

Seeds of Disposition, as they are *Primitives*, can hardly be made *Privatives*: being so inherent in the *Subject*, as they may be moved, but not removed. Not removed (objectest thou!) Why? *Disposition* can be of no stronger reluctance than *Nature*; and wee see how much shee may be altered, yea, cleare removed from what she formerly appeared. For doe we not (in the view of humane frailty) observe how many excellent wits drained from the very *Quintessence* of *Nature*, as apt in apprehending as expressing a conceit, strangely darkened or dilled, as if they had beene steeped in some *Lethaan* slumber? Nay doe we not (in this round Circumference of man) note divers honest and sincere *Dispositions*, whose *gains* seemed to bee *godlinesse*, and whose *glory* the *profession* of a good *Conscience*, wonderfully altered, becoming so corrupted by the vaine pompe or trifling trash of the world, as they preferre the *puddle* before the *pearle*, forsaking *Christ* for the *world*? Doe wee not see how uprightly some *man* have borne themselves all their time without *staine* or *blemish*; being all their *Youth* veruously affected, all their *Middle-age* charitably disposed, yet in their *Old-age* miserably depraved? Again, doe we not behold, how many *women*, whose *virgin-modersty* and *Nuptiall-continency* promised much glory to their age; even then, when the flower of *Beauty* seemed bloomelesse, so as their very age might make them blamelesse, when their skin was seere, and their flesh saplesse, their breath earthie, and their mouth toothlesse; then, even then sell these unwelddie *Soldanias* to embrace folly, promising longer continuance to *Pleasure*, than they could by all likelyhood unto *Nature*? Now tell me how happened this? Were not these at the first veruously affected; if *Disposition* then could not be forced, how came they altered? All these rivers of *Objections* I can dry up with one beame, darting from the reflex of *Nature*. Thou producest divers instances to confute

*Sancti Juvenes,
Satanici Senes.*

*Hieron. cont.
Lucif.*

firm

*Disposition.**Resolution.*

•Vt à Semini-
bus nascuntur
ingentia, ita ab
exiguis initiis
nascuntur inge-
ntia.

Quibus cum eve-
nit, ut cum pri-
mis floribus ar-
borum; illi enim
citius ac celerius,
illi autem feli-
cius ac uberius
gemmare solent
& germinare.

Suet. Tran. in
vit. Ner.

firmè this assertion, That *Dispositions* are to bee forced from what they were naturally affected unto. Whereto I answer, That *Dispositions* in *some* are resembled (and not improperly) unto a *Beame* cloathed or shadowed with a cloud; which (as we see) sheweth his light sometimes sooner, sometimes later: Or (as by a more proper *Allusion* may seem illustrated) may be resembled to the first *Flourish* in trees, which according to the nature or quality of the internall pith, from whence life is diffused to the Branches, send forth their bloomes and blossomes sooner or later. True it is you object, that to the outward appearance, such men shewed arguments of good *Dispositions*, for they were esteemed men of approved Sanctity, making *Conscience* of what they did, and walking blamelesse and unrepoveable before all men: but what collect you hence? That their *Dispositions* were sincerely good or pure, if Society had not depraved them! No, this induction will not hold: it is the *Evening* crownes the day. What could be imagined better, or more royally promising, than *Nero's Quinquennium*? What excellent tokens of future goodnesse? What apparant testimonies of a vertuous government? What infallible grounds of princely policy, mixed with notable precepts of piety? Yet who knowes not, how all the vices of his Ancestours put together, seemed by a lineall descent to bee transferred on him: being the Patterne and Patron of all cruelty, the Author and Actor of all villany, the plotter and praiser of all impiety: so as, if all the titles of cruelty were lost, they might be found in this Tyrant. How then doe you say, that his *Disposition* was naturally good, but became afterwards depraved, and corrupted? No, rather joyne with mee and say, that howsoever his *Disposition* seemed good during those five yeares, wherein hee resembled with vertue, and concealed those many vices which he professed and possessed afterwards: yet indeed he was the same though not in shew, yet in heart. Only
now

The English Gentleman.

59

Disposition.

now the *Cloud* being dispersed, his tyrannous and inhumane nature became more discovered, acting that in publike, which he had long before plotted in private. For howsoever our *Dispositions* may seeme forced, from what they naturally or originally were; it is but a Deception, they remaine still the same, though advice and assistance may sometimes prevaile so much with them, as for the time they seeme to surcease and discontinue from their former bent; but returning afresh, they will *Anteus*-like, redouble their strength and become more furious. For resolve me, and shew what may be the effectuallest or powerfullest meanes to remove *Disposition*, or alter *Man* most from what hee may seeme naturally inclined unto. Can *Honour*? No; for that man, whose inclination is subject to change for any exteriour *Title*, is not to bee ranked amongst these *generous spirits*, with whom I am onely here to converse. For these admire *Titles*, and assume a kinde of affected *Majesty*, to make their persons more observed. But tell me, what are these whom *Honour* hath thus transported, expressing state with winks and nods, as if the whole posture of *State* consisted in gesture, but meere *Popin-jays*, who glory more in the painting or varnish of *Honour*, than the true substance of it? And to speake truth (as I had never fortune to dote much on an immerited *Title*, nor gloze with counterfeit greatnesse) their *Dispositions* howsoever they seeme to the vulgar eye changed, they are nothing so; for their inclinations were ever arrogantly affected, so as they no sooner became *great*, than they deblazoned their owne thoughts. Can *Riches*? neither; for such, whose imaginations are erected above *earth*, scorne to entertaine discourse with ought that may make them worfe: all in the world being either *sumus* or *sumus*, a vanity or vexation, as the *Preacher* saith. These conclude, that no *Object* lesse than *Heaven*, can satisfie their eye; no *treasure* lesse than *eternity*, can answer their desire; no
plea-

Stupent in titulis & imaginibus.

—Beue est cui
Deus obicit
Parc., quod falsus
est, manus.
Hor. Od. 1. 3. c. 24.
Ecclesi. 5. 15.

Disposition.

Nuge & delirium.

*Quanto magis
capit, tanto ma-
gis cupit :
Quanto magis
cupit, tanto mi-
nus sapit.*

* Plutarch, in
Moral.

pleasure save what hath concurrence with *felicity*, can gaine them true *delight*. Now for these earthly *Moles*, who are ever digging, till their graves be digged; their *Dispositions* are of baser temper: for they can taste nothing but *earthly things*. They measure not estate by *competence*, desiring only so much as may suffice *Nature*, but by *Abundance*; which fares with them as liquor with an *Hydropicke* man, who, the more he drinks, the more he thirsts: so the more they have, the more they crave; making their desires as endlesse, as their aimes effectlesse; their hopes as boundlesse, as their helps fruitlesse. When their *mouths* shall bee filled with *gravel*, and corruption shall enter those houses of clay, for which so much *Provision* was stored, and so small a *share* in the end contented. Can *Acquaintance*? No; for if company better me (by an internall grace working secretly, yet effectually in me) my *Disposition* consented, before such good fruit was produced: if it makes me worse, my *Disposition*, by consenting to suggestion, induced me that I should be there-to moved. Yea generally, whosoever is *not-disposed*, will keepe no man company, but either in hope to better him, or to be bettered by him: as *he*, whose inclination is vicious and corrupt, leaveth the company he frequents ever worse than when he found them. For as a troubled fountaine yeelds impure water, so an infected soule vicious actions. Can *Travell*? No; for, give me a man that hath seen *Indasses* Lanterne at *S. Dennis's*; the *Ephesian Diana* in the *Louvre*; the great Vessell at *Heydeberge*; the Amphitheatre at *Vlysmos*; the Stables of the great *Mogol*; or the solemnities of *Alecha*; yea all the memorable *Monuments* which the world can afford; or places of delight to content his view; or learned *Academies*, to instruct and enrich his knowledge; yet are not all these of power to alter the state or quality of his *Disposition*: whence the sententious *Flaccus*;

To

The English Gentleman.

To passe the Sea some are inclinde,
To change their aire, but not their minde.

No; shouldst thou change *aire*, and *soile*, and *all*, it were
not in thy power to change *thy selfe*: yet as soon *thy selfe*
as thy *Disposition*, which ever accompanys and attends
thee, moving in thee a like or dislike, just as she is affected.

HAVING thus proved, that the *Disposition* is not to be
forced; we are now to descend to discourse of the
Noblest and most *generous Disposition*: which we intend
to make knowne by certaine infallible markes, which
seldom erre in their attendance, being vowed *Servants* to
such as are vertuously affected. The first is *Mildnesse*; the
second *Munificence*; the third *Fortitude* or *Stoutnesse*.

Mildnesse is a quality so inherent, or more properly
individuate to a *Gentleman*, as his affability will expresse
him, were there no other meanes to know him. Hee is
so farre from contemning the meanest, as his *Countenance*
is not so cheerefull, as his *Heart* compassionate: though
the one be no lesse gracious in promising, than the other
generous in his performing. Hee poizeth the wrongs of
the weakest, as if they were his owne; and voweth their
redresse as his owne. He is none of these surly *Sirs*, whose
aime is to be capp'd and congied; for such *Gentility* tastes
too much of the *Mustrom*. You shall never see one new
stept into *Honour*, but he expects more observance than
an Ancient: for though he be but new come from *Mint*,
he knowes how to looke *bigge*, and shew a storme in his
Brow. This *Meeknesse* admits of *Humility* to keepe her
company; in whose sweet familiarity she so much glo-
ries, as she cannot enjoy her selfe without her. And in ve-
ry deede, there is no *Ornament* which may adde more
beauty or true lustre to a *Gentleman*, than to be humbly
minded; being as low in conceite, as he is high in place.

with

61

Disposition.


Horat. lib. 1.

Epist. 11.

What *Disposi-*
is most gene-
rous.

Mildnesse.

Disposition.


Plutarch. in vit.
Pomp.

Joseph. in Hist.
Iud.

In vit. Marcell.

Comin.

with which vertue (like two kinde *Turtles* in one yoke) is *Compassion* (as I noted before) linked and coupled: which *Compassion* hath many times appeared in the renownedst and most glorious *Princes*. When *Pompey's* head was offered to *Caesar*, as a most gratefull and acceptable Present, it is reported that hee washed the Head with teares of princely *compassion*, and inflicted due punishment upon his Murderers. The like is written of *Titus*, that *Love* and *Darling* of *Mankinde*, in his taking and destroying of *Ierusalem*, using these words; *I take God to witnesse, I am not the cause of the destruction of this people, but their finnes*: mixing his words with teares, and tempering his victorious successe with royall moderation. The like is related of *Marcus Marcellus*, who having wonne the most flourishing City of *Syracusa*, stood upon the walls, shedding plenty of teares before he shed any blood. And this *Compassion* attracts ever unto it a kinde of princely *Majesty*, gaining more love than any other affection. For as proud *Spirits*, whose boundlesse ambition keeps them ever a float, till they sinke downe for altogether, use to triumph in others miseries, till misery in the end finde them out: so *those*, in a discreet *moderation* or noble temper, will never assume more glory to themselves for any exploit, how successively or prosperously soever managed. Such is the native *Modesty*, wherewith they are endued, as their victories are never so numerous or glorious, as to transport them above themselves. Which *Modesty* surely becommeth men of all *Degrees*, but especially men of eminent and noble ranke, to the end they may understand and acknowledge in every action that there is a *God*, from whom all things proceed and are derived.

Now as there is no glory equall to the command or soveraignty over our owne *passions*; the conquest whereof makes Man an absolute Commander: so there is no ornament which confers more true or native grace to one

enno-

ennobled by place or birth, than to put on the *Spirit of Meeknesse*, being expressely commanded, and so highly commended of God, as the goodnesse thereof is confirmed by a promise; *The meeke shall inherit the earth.* So *Humility* is said to purchase Gods favour; for by that one vertue wee become to have a resemblance of him, whose glory it was to disesteeme all glory to fashion us like unto himselfe. Now how precious may that exquisite *Treasure* appeare unto us, which conferres so much light on us, as by it we are brought to know our selves: being *strangers*, as it were, and *aliens* unto our selves, till *Humility* tooke off the veile, and shewed man his *Anatomy*. So rare was this divine vertue, and so few her professors in former time, especially amongst such whose *titles* had advanced them above inferiour ranke, as the *place* which they held made them forget the *mould* whereof they were made. An excellent historicall demonstration we have hereof, as wee receive it from venerable *Bede*, who reports it thus: *Aidan* a religious Bishop, weeping for King *Oswin*, and demanded by the Kings Chaplaine why he wept; *I know* (said he) *that the King shall not live long: for never before this time have I seene an humble King.* Which hapned accordingly, for hee was cruelly murdered by *Oswin*. But (thanks to him who became *humble* for us) wee have in these declining dayes, among so many proud *Simeons*, many humble *Iosephs*, whose chiefest *honour* they make it to abase themselves on *earth*, to adde to their complement of glory in *heaven*; so much sleighting the popular applause of men, as their onely aime is to have a sincere and blamelesse *conscience* in them, to witnesse in that *iudiciall day* for them. These have not (like those *furies* of revenge) hearts full of wrath, but with all *meeknesse* and long suffering will rather endure an injury, than inflict too violent *revenges*, though they have ready power to effect or performe it.

It is reported of *Thomas Linacres*, a learned Englishman,

Matth. 5. 5.
Dan. 10. 12.
1 King 21. 27,
29.

Deut. 8. 16.

Bede.

Disposition.

man, much commended for his sanctitie of life, that when hee heard it read in the fifth Chapter of *S. Mastr.* *Diligite inimicos; Blesse them that curse you, &c.* he brake forth into these words, *O amici, aut hac vera non sunt, aut nos Christiani non sumus! O my friends, either these things are not true, or we are no Christians!* True it is indeed, that so strangely are some men affected, as they tender *revenge* equally deare as their owne life: their plots are how to circumvent, their ruses how to surprize, their whole consultations how to inflict due *revenge*, where they have already conceived distaste. And these are those *Bulls* of *Basan*, who roame and rore, and when the prey falleth, they seaze on it, and teare it with their teeth. On these men may that of the Poet be truly verified;

Nec leges metuunt, sed cedit viribus aquum.
Maistaque vetrici jura sub ense jacent.

*They feare no Lawes, their wrath gives way to might,
 And what they plot they act, be't wrong or right.*

*Omnia adversa
 exercitationes
 putant. Seneca.*

Cyprian.

But how farre the *Disposition* of these men may seeme removed from the *mecke* and humble affected, whose only glory is to redresse wrong, and render right judgement unto all, there is none but may at the first sight apparently discern. For these *humble* and mildly-affected spirits, stand so firme and irremovable, as no *adversitie* can depresse them, no *prosperities* raise them above themselves. For *adversities*, they account them with that excellent *Morall*, nothing else than *exercises* to trie them, not to tire them. And for *Prosperities*, they receive them as they come; not so much admiring them, as making a profitable use of them; and with a thankfull remembrance of divine Bountie, blessing *God* for them. These are those *impregnable rocks* (as one aptly compared them) subject to no piercing; those greene *Bays* in midst of hoarie Winter, never fading; those fresh *Springs* in the Sandie Desert, never drying. Whose many eminent vertues, as they deserve your imitation,

(Gentle.

The English Gentleman.

65

(Gentlemen) so especially their *Meeknesse*, being the first marke I tooke to distinguish true *Gentilitie*.

Disposition.

THE second was *Munificence*; that is, to be of a bountifull *Disposition*, open-handed, yet with some necessary cautions, as to know what we give, and the worth of that person to whom we give. For without these considerations, Bountie may incline to profusenesse, and Liberalitie to indiscretion. This moved that *Mirror of Roman Princes*, the Emperour *Titus*, to keep a *Booke* of the Names of such, whose deserts had purchased them esteeme, but had not as yet tasted of his Bountie. So as, it is observed of him, that no day came over his head, wherein he exprest not his princely *Munificence* to such, whose names he had recorded: which, if at any time through more urgent occasions he neglected, he would use these words to such as were about him: *O my friends, I have lost this day!* No lesse was the bountie which *Cyrus* expressed, first in words, but afterward in deeds, to such Souldiers as tooke his part against his grand-father *Astyages*; that such as were *Foot-men*, he would make them *Horse-men*, and such as were *Horse-men*, hee would make them ride in their *Chariots*. It is said of the House of the *Agrigantine Gellia*, that it seemed as if it had bene a certaine *Storehouse* or repository of all Bountie. Such indeed was the *Hospitalitie* (esteemed in this *Iland* formerly, one of the apparantest signals of *Gentrie*) which was showne to all such as made recourse to that Mansion. And because I have accidentally fallen into this Discourse, let me speake a word or two touching this neglect of *Hospitalitie*, which may be observed in most places throughout this Kingdome. What the reason may seeme to be I know not, unlesse riot and prodigalitie, the very *Gulfs* which swallow up

Munificence.

Amici, perdidimus diem.
Senec. Aurel.

Lusit.

Cujus domus quasi quaedam munificentiae officina creditur.
Val. Max. lib. 5.

Disposition.

*Paucos beavit
aula, plures per-
didit
Sed & hos quo-
que ipsos, quos
beavit, perdidit.
Farn. in Embl.*

much *Gentry*: why so many sumptuous and goodly *Buildings*, whose faire *Frontispice* promise much comfort to the wearied *Traveller*, should want their *Masters*. But surely I thinke, as *Diogenes* jested upon the *Indians*, for making their gates larger than their *Citie*; bidding them take heed, lest the *Citie* run out at the gates: so their *Stave-house* being made so strait, and their *Gates* so broad, I much feare me, that *Provision* (the life of *Hospitalitie*) hath run out at their gates, leaving vast penurious houses apt enough to receive, but unprovided to relieve. But indeed, the reason why this defect of noble *Hospitalitie* hath so generally possessed this Realme, is their love to the *Court*. This moved his *Highnesse* of late, to declare his gracious pleasure to our *Gentry*: that all persons of rank and quality should retire from the *City*, and returne to their *Countrey*; where they might bestowe that on *Hospitality*, which the liberty of the time; too much besotted with fashion and forsaie imitation, useth to disgorge on vanity. Their ancient *Predecessours*, whose chiefest glory it was to relieve the hungry, refresh the thirstie, and give quiet repose to the weary, are but accounted by these sweet-scented *Humorists*, for men of rusticke condition, meere home-span fellowes, whose rurall life might seeme to derogate from the true worth of a *Gentleman*, whose onely humour is to be phantastically humorous. O the misery of error! how farre hath vanity carried you astray (ye generous spirits) that you should esteeme noble bountie, which consists not so much in *Bravery* as *Hospitality*, boorish *Rusticitie*? How much are you deluded by a pish formalitie, as if the only qualitie of a *Gentleman* were novell complement; or as if there were no good in man besides some outlandish vanitie or salure? Alas *Gentlemen*, is this all that can be expected at your hands? Must your *Countrey* which bred you, your friends who love you, the poore, whose prayers or curse will attend you, be all deprived

The English Gentleman.

67

Disposition.

prived of their hopes in you? No; rather returne to your *Houses*, where you may best expresse your *Bountie*, by entertaining into your bosome, that which perchance hath beene long time estranged from you, *Charitie*. For beleve it (as assuredly yee shall finde it) that your sumptuous Banquetting, your midnight revelling, your unseasonable rioting, your phantasticke attiring, your formall courting shall *witnesse* against you in the day of revenge. For behold, the Lord commandeth, and he will smite the great house with branches, and the little house with clefts. Returne therefore before the evil day come: distribute to the *Necessitie* of the *Saints*, become good *Dispensers* of what you have received, that yee may gaine your selves grace in the *high Courts* of Heaven. But as for yee that put farre away the evil day, and approach to the *Seat* of iniquitie; Ye that sing to the sound of the *Violl*, and invent your selves instruments of *Musicke*, yee shall goe captive with the first that goe captive. O misery! that *Man* with so beauteous an Image adorned, with such exquisite ornaments of *Art* and *Nature* accomplished, to so high a *ranke* above others advanced, should delude himselfe so with the shade of vanitie, as to become forgetfull of his chiefeest glory! But experience (I doubt not) will unseale those eyes which lightnesse and folly have blinded; till which happie discovery of *Townshull* error, I leave them, and returne to my former Discourse.

You may perceive now, how requisite *Bountie* is for a *Gentleman*, being an especiall marke (as I observed before) whereby we may discern him. Amongst sundrie other Blessings conferred by God on *Salamon*, this was not one of the least, in that he gave him a *large heart*: Not onely abundance of substance and treasure to possesse, but a *large heart* to dispose. Indeed this is a rare vertue: worldlings there are, who possesse much, but they enjoy little, becomming subject to that which they

Amos 6.1.

Amos 6.3, 5, 7.

Disposition.

*Nilil liberale,
quod non idem
est iustum. Cic.*

*Calvin. Instit.
lib. 3 cap. 23.*

should command. The difference betwixt the *poore* wanting, and *rich* not using, is by these two expressed; the one *Carendo*, the other *Non fruendo*. Of which two, the greater misery is the *latter*; for he slaves himselfe to the unworthiest Servitude, being a *Servant* to obey, where he should be a *Master* to command. To conclude this point in a word; if wee ought to shew such contempt to all earthly substance as hardly to entertaine it; much lesse affect it; let us make it a benefit, let us shew humanitie in it, by making choice of the *poore*, on whom we may bestow it. This which we waste in rioting, might save many from famishing: let us bestow therefore lesse of our own backs, that we may cloath them; lesse of our owne bellies, that we may feed them; lesse of our owne palats, that we may refresh them. For that's the best and noblest bountie, when our *Liberalitie* is on *such* bestowed, by whom there is no hope that it should be required.

Fortitude.

THE third and last marke whereby a true *generous Disposition* is distinguished, is *Fortitude* or stoutnesse: being indeed the argument of a prepared or composed minde, which is not to be dismayed or disturbed by any sharpe or adverse thing, how crosse or contrary soever it come. Excellently is this *Fortitude* defined by the *Stoicks*, terming it a vertue which standeth ever in defence of equitie: not doing, but repelling an injurie. Those *Heires* of true *Honour*, who are possesse of this vertue, dare oppose themselves to all occurrents in defence of reputation; preferring death before servitude and dishonour. If at any time (as many times such immerited censures occur) they die for vertues cause, they meet death with a cheerefull countenance; they put not on a childish feare, like that *Bandito* in *Genoa*, who,

The English Gentleman.

69

Disposition.

who, condemned to die, and carried to the place of execution, trembled so exceedingly, that he had two men to support him all the way, and yet he shivered extremely. Or (as *Maldonatus* relates) how he heard of those which saw a strongman at *Paris* condemned to death, to sweat *blond* for very feare: proving out of *Aristotle*, that this effect may bee naturall. But these, whose *generous* spirits scorne such basenesse, never saw that enterprize which they durst not attempt, nor that death which could amate them; where *Honour* grounded on *Virtue*, without which there is no true *Honour*, moved them either to attempt or suffer.

But now to wipe off certaine aspersions laid on valour or *fortitude*: wee are not to admit of all *daring Spirits* to be men of this ranke: For such, whose *Ambition* excites them to attempt unlawfull things; as to *depose* those whom they ought to serve, or lay violent hand on those whom loyall fidelitie bids them obey; opposing themselves to all dangers to obtaine their purpose, are not to be termed valiant or resolute, but seditious and dissolute. For unlesse the enterprize be *honest* which they take in hand, be their *Spirits* never so resolute, or their minds prepared, it is rashnesse, but no valour, having their actions ever fixed by dishonour. Sometimes likewise the enterprize may be good and honest; the cause for which they encounter with danger, vertuous; the Agents in their enterprize courageous; yet the issue taste more of despaire than valour. Example hereof wee have in the *Macchabees*, in the death of *Razis* one of the *Elders* of *Ierusalem*, a lover of the City, and a man of very good report; which for his love was called a *Father* of the *Iewes*. One, who did offer to spend his body and life with all constancie for the religion of the *Iewes*; yet being ready to be taken on every side, through the fury of *Nicanor*, who so eagerly assaulted and hotly pursued him, he fell on his Sword: yea, when his blood was ut-

Maldon, in 26.
Matt. cap. 1.

Arist. lib. 7. de
Hist. animal. c. 16
& lib. 3. de part.
anim. cap. 5.

*Fortis non est
qui in arenam
descendendo, di-
micare audet,
sed qui nocendi
causam secum
discutit, prae-
quam auaet.*

1. *Macchab* 24.

Disposition.

terly gone, he tooke out his owne bowels with both his hands, and threw them upon the people, calling upon the Lord of life and spirit, that he would restore them againe unto him; And thus he died. Whence *Augustine*, that devout Father, and most excellent light of the Church, concludeth, that this was done *magne, non bene*, more resolutely than rightly: for hee was not to lay violent hand upon himselfe, though there were no hope of safetie, but imminent danger in respect of the furious and bloody enemy.

Now this *Fortitude*, whereof we here discourse, as it is grounded upon a just foundation, so it never ends in basenesse or rashnesse: in *Basenesse*, as in not daring; in *Rashnesse*, as in too inconsiderately attempting. It is so farre from any act of *Despaire*, as it hopes so long as it breathes; for to despaire, is to entertaine the extremest act of feare, which is farre from her condition. Now to discourse of the *aim* or *end* whereto all her actions are directed: it is not any *peculiar* interest which moves true resolution so much as *publike* good. For *such*, whose *aimes* are glorious, are ever conversant in redressing wrongs, ministering comfort both by advice and assistance to such, whose weaknesse hath felt the power of greatnesse. For as in every *good man* there is naturally implanted a *desire* of *goodnesse*; so in every valiant man there is a native desire to gaine *honour* by redressing injuries: yea, admit no *honour* were to accrue unto him by endeavouring to right or releeve such as are distressed, yet for vertues sake (which is a sufficient reward to her selfe) he undertakes the taske. For *Charitie*, being a good and a gracious effect of the Soule, whereby mans heart hath no fancie to esteeme, value or prize any thing in this wide world beside or before the care and studie of God, so inflameth a *well-disposed* man, as his desire is only to doe *good*, whereby he might in so doing glorifie God, the beginner and accomplisher of all good.

Now

The proper
aim or end
whereto the
actions of true
resolution are
directed.

Cicero.
Boet.

In *Lup.* treatise
of Charitie.

The English Gentleman.

71

Disposition.

Now there are many motives to excite men to valour, as may be collected from Histories properly and profitably tending to this purpose. But the usuallest motive is *Anger*, being indeed the *Whetstone* of *Fortitude*: Or the *Princes presence*; as wee reade of the *Macedonians*, who being once overcome in battell by their enemies, thought the only remedie to animate their Souldiers, was to carry *Philip* being then a childe in a cradle to the field; thereby stirring up the zeale of loyall and faithfull Subjects to defend their innocent Prince: and this *Whetstone* so sharpened their swords, that indeed they won the battell. Or the *renownes of Ancestors*; as the people of *Tangia* in *America* alwayes in their warres carried the bones and reliques of their memorable predecessors, to encourage their Souldiers with the memory of them, to avoid and eschew all timiditie. So *Tacitus* reports how the *Germans* inflame their spirits to resolution and valour, by singing the memorable acts of *Hercules*. Or the *sound of warlike alarmes*; as the *Nairians* in *India* stirre up their people to battell, by hanging at the pummels of their swords certaine plates to make a noise, to animate and incense them to warre. So *Alexander* the great hearing *Antigenida* that excellent Trumpetter sound his trumpet to battell, was stirred up in such sort to fight, that his very friends were not secure from blowes which stood about him. Or the *passionate effects of Musicks*; as *S. Basil* recounteth one *Timothie* to be so excellent in *Musicks*, that if he used a sharpe and severe harmony, he stirred up men to anger, and presently by changing his note to a more remisse and effeminate straine, he moved them to peace: both which effects he once produced in *Alexander* the great at a banquet. Or *Conceits of the Generalls discipline and magnanimity*; As may appeare by the victorious *Swede*, his late prosperous attempts, and numerous conquests: whose martiall discipline, and personall valour, hath (no doubt)

*Cic. 4. lib. Tuscul.
quest.*

Disposition.

The prudent
observation of
Cortugah, one of
the *Turkish*
Princes, in his
Oration per-
swasive to his
Lord to besiege
Rhodes, was this
*Christianus oc-
casus discordiis
intestinis corro-
boratur.*

begot in his Souldiers an emulation of honour. Or opi-
nion of the enemies crueltie; as in the yeere 1562. ap-
peared in *Agria* a City in *Hungaria*, engirt with long
siege by *Mahomet Bassa* with an Army of *Turkes* a-
mounting to threescore thousand, and battered with
sixtie Cannons; in the Citie were only two thousand
Hungarians, who with incredible valour repelled thir-
teene most terrible assaults: resolved to endure famine,
or any extremitie soever, rather than yeeld to their tru-
culent and insatiable desires. Wherefore they never came
to parley of truce, but to answer their Enemies fury with
Cannons and Calivers. At last, when the *Bassa* had of-
fered them many favours, they hung over the wall a
Coffin, covered with blacke, betwixt two speares, signi-
fying thereby, that in that Citie they would be buried.
So the *Turkes* despaired of successe, and the *Hungarians*,
to their eternall glory and renowne, prevailed: prefer-
ving themselves and their Citie, whose libertie they de-
fended from the *Turks* slavery.

And hence I might take occasion to advance with
due deserved praise the glorious memory of *such*, whose
resolution hath had no other ayme, than defence of the
Truth against those profest foes of *Christendome*; who
have alreadie taken possession of the *Holy Land*, making
the *Keepers* of that Sacred *Sepulchre* (the most blessed
Monument that ere was erected on Earth) to pay them
tribute, whose high-swelling pride is growne to that
height, as their *Empire* seemes to labour with her owne
greatnesse. O what tender Christian eye can behold
these wofull distractions in *Christendome*, and abstaine
from teares? To see Christian armed against Christian,
while the common foe of Christians laughs at these di-
visions, taking advantage of the time to enlarge his Do-
minions. O who can endure to see *Pagans* and *Infidels*
plant, where the blessed feet of our *Saviour* once trod?
To heare *Mahomet* called upon, where *Christ* once
taught?

The English Gentleman.

73

Disposition.

taught? To have them usurpe and prophane those *Temples*, where he once preached? To reare them *Altars* for their *false Prophets*, where those *true Prophets* of God once prophesied? To see *Mahometts* Oratorie erected, where the *Jewish Temple* was once seated? To behold his Palace in the Cathedrall Church of *SAN SOPHIA*, now become his *Seraglia*; where stood once the *High-Altar* or *Communion-Table*, and *Patriarchall Throne*, now made, and soused as a *Turkish Moschie*, with unclean hands polluted, by unbeleeving hearts possessed? alas for sorrow! that Sovereigntie should so much blind, or desire of command beare so much sway, that Christs *
Enemie should get advantage by our discord. O thrice happie (and may it be soone so happie) were the state of *Christendome*, if all civill and unnaturall broiles (for unnaturall it is for Christian to shed Christians blood) were appeased and ended! that they with one consent might assaile this common Enemie, marching even to *Constantinople* (once the glorious seat of a victorious Emperour) crying with one voice, *Downe with it, Downe with it even to the ground*. And easily might this be atchieved, if *Christendome* would joyne minde with might, that this *Vncircumcised Philistine* might bee discomfited, till which time *Christendome* can never be secured.

But to conclude this Discourse, (for I feare I have enlarged my selfe too much in my digression;) as *Fortitude* is that noble marke which giveth a *Gentleman* his true character, shewing resolution as well in suffering, as acting: my exhortation to our *English Gentry* shall be, that they so demean themselves, that their *Countrey* may be honoured by them, true worth expressed in them, and their *Predecessours* vertues seconded, if not surpassed by them.

THE

Sitting

* sic, תוֹרַת הַיֵּשׁוּעַ
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THE ENGLISH GENTLEMAN.

Argument.

What Education is; The effects of it. How a Gentleman may be best enabled by it.

EDUCATION.



*E*ducation is the Seasoner or instructresse of *Youth*, in principles of *Knowledge*, *Discourse*, and *Action*. Of all *inferiour* knowledges, none more behoovefull than the knowledge of *Manselfe*; of all *superiour*, none more usefull nor divinely fruitfull than the knowledge of *God*, who for *Man* gave *himselfe*. By view had of the *One*, *Man* shall have a sight of his *miserie*; by view had to the *Other*, *Man* shall finde cause to admire Gods *Mercy*. Hence that hony-tongued Father desired that his *Knowledge* might extend

Observat. 3.
What Education is.
Knowledge.

Education.

*Uc cognoscam
te; ut cognoscam
me. Bern.*
Knowledge of
God.

extend it selfe onely to these two: *To know God; To know himselfe*; Now as the beauty and splendor of the *Sunne* is best discerned by his *Beames*; so is the greatness of *God* best apprehended by his *Workes*. Whereof I may say, as *Simonides* did of *God*, that when hee had required but one day to resolve what *God* was: when the day was expired, hee was more unable to answer, than at the first. So as *Hermester* uses the *Sunne-beames* of *God* to be his *Workes* and *Miracles*; the *Sun-beames* of the *World* to be the variety of formes and features; and the *Sunne-beames* of *Man*, diversity of Arts and Sciences.

Touching *Knowledge*, it is in *God* to know all things; in *Man* to know some things; in *Beasts* to know nothing. As we cannot extend to the distinct *knowledge* of the *Creator*, so let us extend our *Knowledge* above the reach of the inferiour'st of *Gods* creatures. It is written of *Alcibiades*, that he was skilfull in all things, in all exercises: so that he seemed in every Nation to obtaine the conquest, in what prize or mastery soever hee tooke in hand. It is not for us to labour the attaining of such exactnesse: *Vnum est necessarium*: One onely *Knowledge* transcends all others, the attaining whereof makes the *knower* happy; as the want of it makes *Man*, how *Knowing* soever in all other Sciences, most unhappy. For what skills it to have *knowledge* in reasoning of high and deepe points concerning the blessed *Trinity*, and want *Charity*, whereby wee offend the *Trinity*? Let us therefore esteeme it the *Crowne* of our *Hope*, to attaine to the excellent and incomparable *knowledge* of *him* who made us, whose *bloud* did save us, and whose holy *Spirit* daily and houely shields and shadowes us. Next is to *know himselfe*; an excellent *knowledge* ground-

Ecce isti xpi.
Luke 10.42.

Knowledge of
Mans selfe.

The English Gentleman.

77

Education.

ded on true *Humility*: where *Man* shall finde how many things he is ignorant of; and of these things which he *knows*, how far short he comes of that perfection which is required of him, it was a saying of a grave Philosopher, *By learning alwayes something, I grow old*. Now how fruitfully were our time from *Infancie* to *Youth*, from *Youth* to *Man-hood*, from *Man-hood* to *Old-age* imployed, if our aimes were so to direct our *knowledge*, that we might attaine the understanding and *knowledge* of *our selves*. Then would not selfe-conceit transport us, nor opinion of our own *knowledge* entraunce us, but wee would divinely conclude; wee have reaped more spirituall profit by dis-esteeming, than selfe-esteeming. *Alphonfus* of *Arragon* answered an Orator, who had recited a long Panegyricall Oration in his praise: *If that thou hast said consent with truth, I thanke God for it; If not, I pray God grant me grace that I may doe it*. The like temper I could with in each Gentleman, who in respect of meanes more than merit, shall many times heare himselfe approved and applauded by such *Tame-beasts* or glozing *Sycophants*, who feed on the *Prodigalls* trencher. Let not applause so much transport, or praise so farre remove man from himselfe, as to become (by the vaine blast of others breath) forgetfull of himselfe. Humbly esteemed hee of his *knowledge*, who concluded: *This I onely know, that I know nothing*. Nothing in respect of that I should know; Nothing in respect of that which is injoynd me to know; Nothing in respect of others who knew farre more than ere I may know. For (saith *Bernard*) *how canst thou possibly be a proficiens, if thou thinkest thy selfe already sufficient?* But alas, how farre hath selfe-opinion estranged *Man* from *knowledge* of *himselfe*; who rather than he will be found ignorant in any thing, will assume upon him a supposed *knowledge* in every thing? Hee will rather lye upon his *knowledge*, than seeme defective in any *knowledge*. Whence one
spea-

Τὸ ἐν οὐκ ἔστι
πολλὰ διδασκα-
λίας.
Multum semper
discens, senectus,
Socrat.

Panor. de reb.
gest. Alphon.
lib. 1.

Socrat.

Quomodo profi-
cis, si jam tibi
sufficis? Bern.

Education.

Aug. in Sol loq.
cap 29.

Bernard Medit.
cap 3.

speaking of the *knowledge* of *Mans selfe*, most divinely concludeth; *Nosce teipsum* first descended from *Heaven* to *Earth*, is now ascended from *Earth* to *Heaven*, leaving miserable *Man* admiring his owne feature, as if he were his owne Maker. And whence proceedeth this, but because he hath ascended unto that *Mountaine*, to which the first *Angell* ascended, and as a *Devill* descended? whereas, if he duely considered those many imperfections whereto he is engaged; those many debts and bills of errours, which, as yet, are undischarged; that *naturall* or *originall* sinne wherein he was conceived; and that *actuell* sinne wherewith hee is daily polluted; hee would questionlesse conclude;

*What's man whose first conception's misery,
Birth baine, life paine, and death necessary?*

Which divine *Meditation* is of power to subdue the whole *Man* of *Sinne*, and bring him under the yoke of obedience, by an incessant consideration had of Gods *mercy*, and mans *misery*; which may produce in him a more blessed effect, by extenuating and humbling himselfe, both in respect of the *Substance* or *matter* of his creation, and in respect of the *irregenerate* course of his conversation: as also in contemplating the ineffable *mercy* of the *Almighty*; whose *grace* it is, that directs miserable man, and reduceth him from erring; whose *compassion* it is, that raiseth him from falling; and whose tender *mercy* it is, that supporteth him in his rising. But in my conceit, there is no one motive more effectually, or divinely powerfull, to bring us to a true and perfect *knowledge* of *our selves*, than to observe with what *passions* or *perturbations* we are encountred; especially when through immoderate excesse, wee are in the cup of forgetfulnesse drowned. Which Saint *Basil* confirmeth, saying: That *passions* rise up in a drunken man, like a *Swarme* of *Bees* buzzing on every side. Which *passions* are not such as are prevented by *reason*, and directed by *virtue*:
for

The English Gentleman.

79

Education.

Plutarch in lib.
de virtut. amor.
Motus anime
(sicut S. Aug.)
quos Graeci ma-
pellant. ut ex
Laciniis quidam
(ut Cic. 3. Tul.)
Perturbationes
dixerunt, a' in af-
fectiones, a' in ef-
fectus, a' in ex-
pressas passiones
vocaverunt.
Damasen defi-
neth other af-
fections of the
minde.
Motus sensualis
appetitive vir-
tutis, ob boni vel
mali imaginatio-
nem. l. 2 de fid.
orthodox. c. 22.
Zeno ap. Cic. in
4. Tuscul. ita
definit: Pertur-
batio seu motus
aversi reclara-
tione contra ra-
tionem animi
commotio.
in vit. Anselmi.
* Ut a Christo
accepimus bene-
ficiu, praestemus
Christianis offici-
um, praebeatis
membris Christi
hospitium.
Erige oculum in

for these are not altogether to bee extinguished, as the
Stoicks supposed but to be provoked as movers of ver-
tue, as *Plutarch* teacheth. But rather such distempered
or indisposed *affections* as are suggested to *Man* by his
implacable Enemies: labouring to undermine and ruine
the glorious palace of his deare-bought soule. Vpon
which *affections* seriously to meditate, were to expell all
selfe-conceited or opinionate arrogance; to become
humble in our owne thoughts: concluding, that our
knowledge is ignorant, our *strength weakenesse*, and our
wisedome foolishnesse. Being (as one well observeth) like
a *Spring locke*, ready of our selves to shut, but not to
open; apt to shut grace from us, than to receive grace
into us: or like stones upon the top of a hill, by rea-
son of our heavie and earthy nature, ready enough to
tumble downe, but without the helpe or motion of ano-
ther, slow enough to mount up. Saint *Anselme* walking
abroad in the field, and beholding a Shepherds Boy,
who had caught a *Bird*, and tied a stone to her leg with a
threed; and ever as the *Bird* mounted, the stone haled her
backe againe. The venerable old man moved with this
sight, fell a weeping pitifully, lamenting the miserable
condition of *Adam*, who endeavouring to ascend up to
heaven by *Contemplation*, are detained by the *passions* of
the flesh; which enforce the soule to lye there like a
Beast, and not soare to heaven by that proper motion,
which was first given her by her Creator. Now to con-
clude this first point, (by making a fruitfull use or appli-
cation of what hath beene already spoken) I could wish
Young Gentlemen, whose aimes, perchance, are addressed
to purchase rather the light freight of *farraine fashions*,
than the precious gemme of *Selfe-knowledge*, to bee
otherwise minded, by conforming themselves to his
* patterne and example, who though he knew *all things*,

humiliatis speculum, ejus enim exemplum, speciosum Deo paratū exemplum. Quan-
tumque te deieceris, humilior non eris Christo. Hieron. 1. Tim. 6. 4.
boasted

The English Gentleman.

boasted not of his *knowledge*, but abased himselfe to make us rich in all *spirituall knowledge*. As for such as are *puffed up and know nothing, but dote about questions and strife of words; whereof commeth envie, strife, railings, evill surmisinges, perverse disputings of men of corrupt mindes, and destitute of the truth;* wee are taught to withdraw our selves from them, because their fellowship is not of *Light*, but *Darkenesse*; their *knowledge* no perfect nor sincere *knowledge*, but palpable *ignorance*; their *wisdomes* no sound nor substantiall *wisdomes*, but meere *foolishnesse*. Their wayes are not by the *flockes* of the *Shepherds*, but ragged and uneven wayes, leading their deluded followers head-long to all perdition.

Deare Christians, though I know this point to have beene gravely and exactly handled by many solid and learned *Divines*, whose *holy oyle* hath beene fruitfully employed in unmasking and discovering these dangerous *Separatists*, who have sowne the seed of pernicious doctrine in the eares of their weake Auditory: yet I thinke it not amisse to presse this exhortation further, lest your speedy ruine prevent you of all hope hereafter. Beware of these *Pharisaicall Doctors*, whose purity onely consists in semblance and outward appearance; whose doctrine hath ever a taste of pride; whose counsels ever tend to faction; and whose wayes are ever *Antipodes* to the truth. These are called *Prophets*, but they are none: being *bumble Teachers*, but *proud Doctors*. Outwardly specious, but inwardly vicious: having faire *rindes*, but false *hearts*: having a shew of godlinesse, but denying the power thereof. Come from among them and leave them, for their wayes lead to death, and their paths to destruction. Saint *Iohn* would not come in the Bath where the Hereticke *Corinthians* was. Another holy Man (though most innocent) could endure to be accounted a Whoremaster, an uncleane person, and the

A right profitable exhortation to all such as are drawne away by strange doctrine.

Sacerdotes nominamur, non sumus. Greg. Humilium sumus Doctores, superbie duces. ibid.

Nemo tam impius est, quem Hæreticus impietate non vincat. S. Hieron. lib. 7. in Esaiam. Si enim Hæretici sunt, Christiani esse non possunt. Tertul de præscript. cap. 37. Cyprian. de Unitate. Et Hieron. contra Luciferianos.

the like; but when one called him *Heretike*, hee could beare no longer. Wee have here (thankes to our Maker) more pleasant and delightfull *Springs* to retire to, than these troubled and corrupted Puddles, which taste of nothing but pollution. Leave these, and love those. Where can there be *Unity*, where there is no *Conformity*, Where a holy zeale or compassionate fervour, when nothing is spoke but by the *sonnes of thunder*? Bee ye *wise* unto *salvation*; may *godlinesse* bee your best *knowledge*; that, dissolved from this Tabernacle of earth, yee may keepe comfort with the Angells in a blessed Harmony, because ye resembled them on earth in mutuall love and unity. And let this suffice for the first *branch*, to wit, *Knowledge*: Now wee will descend to the second, to wit, *Discourse*, with some necessary Cautions very profitable, if put in use, to direct (or rather limit) *such*, whose too liberall and profuse *Speech* oft-times brings them within the censure of indiscretion.

D*Emocritus* calls *Speech* εἰδωλὸν ἢ βίη, the image of *life*, because it represents to *man* the occurrents and passages of his life. Now forasmuch as through the subtilty of time, men use to shroud and conceale their thoughts, by expressing least what they intend most; *Speech* becomes a *darke Image*, representing man not as he is, but as hee seemes. *Diogenes* wondred that men would not buy *earthen pots* before they proved by the sound whether they were whole or broken: yet they would bee contented to buy men by their *Speech*. The old proverbe used by *Socrates*, and approved by ancient Philosophers, was this: *Loquere ut videam*. Subtill purposes were not then shadowed or gilded with faire pretences; but so simple were their meanings, as they needed no words of *Art* (meerely invented to delude)

Discourse.

Laert. lib. 6.

Education.

Two especial errors incident to Subjects of Discourse; *Affectation*, *Imitation*: whereof Gentlemen are seriously cautioned.

Affectation.
Sibb ferm. 34.

delude) nor the gawdy ornaments of perswasive *Oratory* to colour them. But to propose some necessary cautions worthy observation of the *Generous* in their *Discourse*; I would have *Young Gentlemen* to beware especially of two errors, usually occurring in Subjects of this Nature; *Affectation*, and *Imitation*: The *one* for the most part arising from our selves, the *other* from too ardent a desire of *imitating* others.

The first sort generally, are so miserably enamoured of *words*, as they little care for *substance*. These are ever drawing a *Leadens sword* out of a *gilded sheath*; and will not lose a dram of *Rhetoricke* for a pound of *Reason*: having, as *Theocritus* said of *Anaximenes*, a *flowd of words*, but a *drop of reason*. These are ever talking, till their *Minds* of words faile them, and then of necessity they turne silent. These will lay themselves open to their professed^t enemy, so they may gaine applause, and get the opinion of *good speakers*, being the onely mark they shoot at. And indeed, these seldome hurt others, but many times themselves: for these are those *fooles*, which carry their *Hearts* in their *Mouthes*; and farre from those *wise men*, which carry their *Mouthes* in their *Hearts*. Though discretion of *Speech* be more than *Eloquence*, these preferre a little unseasoned *Eloquence* before the best temper of discretion. And thus much of *Affectation*.

Imitation.

Imitation tastes no lesse of barrennesse, than the other of phantasticknesse: though I must confesse, this draweth neerer true *Humility*, in that it dis-values it selfe, to become a serious observer and *imitator* of others. But great men especially cannot want *imitators*, be the occasion never so unworthy *imitation*. If *Caesar* have an use to hold his necke aside in his *discourse* or pleading, hee shall have *one* to affect and *imitate* that deformity. If *Vespasian* draw in his face in a purse, (as if it went *hard* with him) hee shall have one to represent it, as it were natu-

The English Gentleman.

83

Education.

naturally. And, which is of all others most intolerable, so habitually are these grounded on *Imitation*, as they are conceited that nothing can so well besee me them, as this uncomely fashion which they have observed; and now *imitate* in others. Whereas if they would consider how nothing *forced* may appeare with that decency, as when it is *naturally* descended, they would ingeniously confesse, that this apish or servile *imitation* detracts much from the worth of man, who should subsist on himselfe, and not relye on others postures. In briefe, that *Discourse* is most *generous*, which is most *genuine*: *Nature* may besee me that, which *Imitation* cannot; but to addresse our selves to *imitation* of others, in that which even appeares ridiculous in the persons themselves, this inferreth grosse stupidity. It is an excellent Lesson which a holy Father giveth to all *Discourfers*, That they should rather bee given to heare than *speake*: and in matters of argument, to *assile a needlesse question with silence*. So as *Cicero* preferreth *wisdom* attired with *ignorance*, before *speech* attended by *folly*. Now because the best of *Discourse* tendeth to *perswasion*, which is the life and efficacie of *Speech*; and this *perswasion* consisteth on three parts; *Life* of the *Speaker*; *Truth* of the *Subject*; and *Sobriety* of *Speech*; of necessity these three must be observed, ere we can have our Audience sufficiently *perswaded*.

First, for the *Life* of the *Speaker*: if *Speech* (as wee have said) be the *Image* of *Life*, why should not we conforme our *Life* to our *Speech*? We would be loth to be taxed of indiscretion in our *Speech*; let us labour likewise to appeare blamelesse and unprovable in our *Life*. For he that forgetteth to conforme or fashion his *Life* to his *Speech*, his *Speech* to his *Life*, is like unto a man bebolding his naturall face in a glasse: for he beboldeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was. Wherefore Gentlemen,

Vincent. de vit.
spirit. ibid.
Cicero.

Pic. Mirand. ad
Hermol.

Life of the
Speaker.

Iam. I. 24.

Education.

of all others, ought to be most respective of their conversation: for a little soile is a great blemish in them, whose *Education* promiseth more than inferiour men. Such men, for most part, gaine best authority or approbation in *Discourse*, who having beene ever observed to speake probably, and not of *Subiects* above the reach or pitch of humane conceit. Neither can any thing disparage or lay a deeper asperision upon the face of *Gentry*, than to be taxed for fabulous relations. Especially therefore should they inure themselves to probable *discourses*, being such as may gaine them an opinion of reputation, and bee a meanes to conferre more authority on their *discourse*.

Truth of the
Subject.

* Equites As-
ani. Juven.

The second is the *truth* of the *Subiect*, which must needs import much authority: for how should we perswade, where the *Subiect* admits no probability of *Truth*? Therefore were it meet, that wee make choice of what wee relate, not mainetaining whatsoever wee heare by report, for undoubted *Truth*: for so should we be made * *Knights of post* to all *Newes-mongers*, being no lesse ready to sweare, than they to report. I have casually fallen into the company of *some*, whose onely relation was novelty: these would entertaine no *Discourse* but forraigne, speaking as familiarly of the States of Princes; and their aimes, as if they had new crept from their Bosomes. But alas, how ridiculous are these in the sight of judicious men, whose eyes are not so sealed, but they may easily discern the arrogancy of these, who affect rather to be admired than beleevd? Excellent and proper for our present purpose, is that Fable of the *Fowler* and the *Bird*: A *Fowler* having taken a *Bird* in his snare, was humbly intreated by the *Bird*, that he would free her and give her liberty, and shee would requite this courtesie with three good Lessons; which (if duly observed) would profit him more than her small body. Vpon these conditions, the *Fowler* was content

The English Gentleman.

85

Education.

ted to release the poore Bird, provided, that the Lessons were so profitabie and usefull unto him, as thee pretended. Which, in brieft, were these: *Not to lose a certainty for an uncertainty: Not to give credit to things beyond probability: Nor to grieve for that which is past remedy.* These lessons received, the Bird was forthwith released: who being now at liberty, and mounting aloft in the aire, and triumphing in so blest a freedome, chanted out this merry Madrigall;

*Had'st thou knowne the wealth I had,
Thou would'st nere have let me gone,
For it would have made thee glad
To enjoy so rich a one.
In my bladder there's a stone,
Than which, never earth brought forth
One of more unvalued worth.*

This the discontented Fowler had no sooner heard, than presently he repented himselfe of so rare and inestimable a losse; which the nimble Bird perceiving, thus replied:

*How apt's man for to forget
What might give him most content?
Thou at Liberty me set,
When I taught thee to repent
Nothing how the world went;
Nor what crosse ere fell on thee,
If past hope of remedy.*

*But thou griev'st thou canst not have
What thou canst not get againe:
Thus thou mak'st thy selfe a slave
To thy selfe, and mourne'st in vaine:
And long may'st thou so complaine.
For my Lessons I was free,
Yet thou keep'st not one of three.*

Education.

The perplexed *Fowler* inquisitive of knowing further pressed the *Bird* againe; asking her in what particular he had broken any of her Lessons? To whom the *Bird*, flicking a little with her wings, as one that gloried in her unexpected Liberty, answered;

*The Lessons which I gave thou stright'st,
And weigh'st them but a rush,
Or else thou would'st not lose one Bird
In hand, for two in Buis.
The next was, things incredible
Never credited should be,
Yet thou believ'st a precious stone
Worth worlds is hid in me.
The last, for things remedlesse
Thou never should'st complaine,
And now when I am flowne from thee,
Thou wishest me againe.*

Many excellent *Morals* are shadowed in these *Fables*, which may deserve observation of the pregnant'st and maturest conceit; not onely in the *Subject* or substance of the admonition, but in the person which giveth this admonition. Where the Poets smoothly, but tartly, used to introduce Beasts, Birds, and such like creatures; admonishing man, the noblest of all creatures, of his duty. Yea of Beasts, they made choice sometimes of the grossest and contemptiblest, as the *Asse*, to expresse the want of consideration in *Man*; whose diviner parts drowned in the Lees of sensuall corruption, or carnall security, become forgetfull of thar, for which they were principally created. It were easie to enlarge this *Subject* with much variety of examples; but my purpose is, in digressions, rather to touch than treat. We have handled two particulars, effectually moving to perswasion; The *Life* of the *Speaker*, that it bee unreprouable;

The English Gentleman.

87

provable; The *Nature* of the *Subject* whereof hee speakes, that it be probable.

Now wee are to descend to the Third, which is *Sobriety* of *Speech*: an especiall Motive to attention, being that which *Cicero* much commendeth, and for which *Hortensius* was much commended. Albeit, arguing in *Sylla's* cause, he was taxed by *L. Torquatus*, and called for his too much effeminacy in apparell, as also for his too much action of body, not onely a common Actor, but even a *Dionysia*, who was famous for her moving and wanton gesture. To whom *Hortensius* answered, *Callest thou me Dionysia? Sure I had rather be a Dionysia than as thou art*, *Torquatus*: quia, *ex parte* *et* *de* *no*: *one without Learning, barbarous and uncivill.*

Now this *Sobriety* consists not onely in the pronounciation of *Speech*, but *Sober* carriage or deportment of the Body, which indeed addeth no little lustre to *Discourse*. I have observed in some, a kinde of *carelessness* in their forme of speaking; which, though it gaine approbation in men of *eminent ranke*, it would seeme harsh and contemptible in men of *inferiour condition*. Others there are, who can never enter into any set or serious *Discourse*, but they must play with a button, as if they drained their *Subject* from such trifling action: and these, me thinks, resemble our *Common-Fiddlers*, who cannot play a stroke, to gaine a world, without motion or wagging of their head, as if they had rare *Crotchets* in their braine: but this mimicke and apish action keeps small concurrence with the Postures of a *Gentleman*, whose *Speech* as it should be free, native and generous, so should the action of his body admit of no phantasticke imitation or servile affectation, which expresth little, save a degenerate quality or disposition. Others I have likewise noted, to conclude their *Set speeches* with winks and nods, as if the understanding of the whole world were confined to the circumference of their braine: and these


Education.

Sobriety of Speech.

Gell in Noſt. Astic.

Education.

Immoderate
passion, in ar-
guments of
Discourse and
reasoning, to be
avoided.

 *Plutarch, in vit.
Pboc.*

usually expresse more soliditie of conceit in the action of their bodies, than the motion of their tongues. For oftentimes, through want of matter (being gravell'd with an affected gravity) they are forced to trifle time in imperinencies, and leave that matter untouched for which they came. I could wish that *Young Gentlemen* would principally observe this Lesson, to be *sober* in arguments of *Discourse*, but especially in *reasoning*: for there is nothing that darkeneth or obscureth the Light of *reason*, more than the boundlesse effects of *Passion*, which makes a man forgetful of that he should say, no lesse than indiscreet in that he doth say. But especially in publike assemblies, where difference of judgements oftentimes racke our *speeches* to a higher pin, ought deliberation to be had: for there we cannot recall so soone what we have spoke a misse, as in private, where lesse premeditation may afford matter of satisfaction. I approve likewise of his opinion, who would have such, whose pleasant conceits minister content to the hearer, if they meane to jest publike-ly, and force their wits to stem the streame of the worlds judgements, (which, I say, are different, and therefore more observant) that they use *Pericles* custome, who determining to speake any thing publike, desired the immortall gods, that no improvident word, should passe his mouth. Certainly, whosoever he be that speakes and never meditates, may bee compared to the *unclean beast*, who digests and never ruminates. Neither is it hard to gather this, even by these *Discourses*, which consist meere-ly in ventosity, digressive and impertinent, spending much wind to small purpose: resembling *Pythons* that foolish Orator, who would never leave his babbling. Hee that meditates before he be prepared (saith one) builds his house before stones be gathered. But sure I am, he that *discourses* before he be provided, serves up his dishes before they be seasoned. Albeit *Tiberius* be said to doe better in any *Orations ex tempore*, than premeditate.

Now

The English Gentleman.

89

Education.

Two powerfull motives of perswasion: *Vehe-
mencie of Passi-
on*: and *Instan-
cie of Demon-
stration*.

Now I could reduce these *discursive* motives of Perswasion, to two generall heads: to wit, *vehemencie of Passion*; or *instancie of Demonstration*: and first for *vehemencie of Passion*, here may we produce an apt and proper example. There came a man to *Demosthenes*, desiring his help to defend his cause, and told him how one had beaten him: *Demosthenes* answered him againe, saying, *I doe not belevee this to be true*: the Plaintiff then thrusting out his voice aloud, said, *What, hath he not beaten me?* *Tes indeed* (quoth *Demosthenes*) *I belevee it now for I heare the voice of a man that was beaten indeed*. Whence appeareth, what effects *vehemencie of Passion* produceth, expressing her wrongs so well in words, as they enforce beleefe to the Hearer. Likewise, because examples illustrate, though they doe not prove; touching *instancie of Demonstration*, we have an excellent one in that of *Cato*: who determined to strike the *Senate* and *Romans* in feare, *discoursed* at large of the *Carthaginian* warres, aggravating the danger by proper circumstances, which threatened the publike State; and *instancing* the ruine of many eminent and flourishing States occasioned by the securitie of their people. But they objecting againe, that *Carthage* was farre from them; He shewed them *grove figs*, implying thereby that *Carthage* was not farre distant, for otherwise the *figges* would have beene dried and withered. These kindes of *Discourses*, seconded by *instanca*, are very moving and perswasive; for as *Speech* is called the *object* of the *ears*, so is such kinde of *instanca* an *object* to the *eye*, which must needs be more perswading, because visibly appearing. But we have enlarged this *Subiect* too much; wherefore to draw in our sailes, and apply particularly, what in generall hath bene *discoursed*: I could with *Taung Gentlemen* considerate in what they speak, because *Speech* is termed the *Index* of the *Minde*, and can best expresse him, whether he taste of *rinde* or *pith*. Now be-
cause

*Est enim fidel-
tuta silentio
merces. Hor.
carm. 1.3 ad 1.*

*Silentio culpa
crefcit. Isidor.*

*Neque Imperia-
le est libertatem
dicendi negare,
neque Sacerdo-
tale quod sen-
tiant, non dicere.
Ambro Epist. 17*

Greg.

Ezech. 3 18.

The English Gentleman.

cause moderation of the tongue is such an absolute ver-
tue, as it displayeth the wisdom of him that hath it;
whence the wisest of all Princes, *He that bridles his
tongue is most wise*: I must needs prefere discreet Silence
before loquacitie; for, *in much speech there shall want no
sinne* (saith Salomon:) where as Silence is exempted from
all Censure, so it be mixed with discretion. It is said, that
Pythagoras would desire two things of God (if the pos-
sibility thereof could stand with the conservation of hu-
mane society:) that hee might not *speak*, that he might
not *eat*: for by the *one*, hee should prevent offence in
discourse; by the *other*, avoid surfeit through excessse.
Whence the Poet;

*Silence is such a soule-entrancing charme,
It may doe good, but can doe little harme.*

Albeir, that *Pythagorian* silence I cannot approve of,
being many times prejudiciall to the publike state: for by
silence (saith the Orator) is error approved, the lustre
of vertue darkned, good and wholesome precepts sup-
pressed; whereby *Youth* might be instructed, private fa-
milies directed, all inordinate motions corrected, and the
whole structure of this little world, *Man*, rectified and
repaired. But especially in divine professors and dispen-
cers of the sacred word, is *Silence* most hurtfull: for these
should be shrill *Trumpets* in sounding and delivering
the *sweet tidings of salvation*, the tidings of peace and
spirituall consolation. The *Pastor* (saith a blessed Father)
by holding his peace, doubtlesly killeth sinners: that is, when
he will not tell the house of *Iacob* his sinnes, nor *Israel*
her transgressions; but cries *peace, peace*, when there can
be no true peace: for *what peace unto the wicked*, saith the
Lord? So as the word of the Lord which came unto the
Propher, roused him up with this fearfull caveat: *If thou
givest not the ungodly warning, he shall perish, but his blood
will*

The English Gentleman.

91

Education.

1 Cor. 9. 16.

will I require at thy hand. With whom the Apostle harmoniously joyneth; *Woe unto mee if I preach not the Gospel.* For in that cause wherein the faithfull and painfull Pastor is to please God, he is to sleight the pleasure or displeasure of men.

Now Gentlemen, yee whose Education hath engaged you farre in the expectation and opinion of others; yee whose more generous breeding promiseth more than others; yee whose nobler parts should distinguish you from others; let not those innate seeds of Gentilitie first sowne in you, as in a hopefull Seed-plot, be nipped in their rising; which, that yee may the better prevent, exercise your selves in noble discourses, not wanton or petulant, for these breed a dangerous corruption even in the life and conversation of man. Quintilian would not have Nurses to be of an immodest or uncomely Speech, adding this cause; *Left* (saith hee) *such manners, precepts, and discourses as young children learne in their unriper yeeres, remaine so deeply rooted, as they shall scarce ever be relinquish'd.* Sure I am, that the first impressions, whether good or evill, are most continuat, and with least difficultie preserved. How necessary then is it, that an especiall care or respect be had herein, that choice be made of such, whose modest and blamelesse conversation may tender you their breasts in your infancie, and furnish you with grave and serious precepts in your minoritie? that your Knowledge may be fruitfull; your Discourses usefull; and your actions in the eyes of the Almighty grateful. Of which Action, we are now to speake; being the third Branch which we observed in our definition of Education.

Quicquid non licet, pastor is est prohibere ne fiat. Aug.

Ludov. Viv. instruct. Christi.
Mul.

Adeoque ut errorum cum lacte Nutricus sugunt. Cic.

Verba lactis & lucis, alunt vos milites Supremi Ducis.

THAT Education is the seasoner of our actions, wee shall easily prove, if we observe the rare and incredible

Action.

Education.

παιδαγωγία δὲ αὐτῶν
ἐστὶν ἡ αἰτία.

Cic.
Sen. de tranq.
anim.

Appian. Alex.

The admirable
effects of Edu-
cation.

Educatio & do-
ctrina efficiunt
mores. Seneca.

dible effects derived from it : which, that we may the better doe, you are to know, that every *Action* hath two handles; the *One* whereof consists in contriving the *other* in performing.

In the *former*, we are to observe deliberation : whence the Orator ; before wee take any thing in hand, we are to use a diligent or serious *preparation* ; that we may effect what we intend, and more prosperously succeed in that we take in hand.

In the *Latter*, is diligence required ; for what is premeditation or preparation worth, if it be not by diligence seconded ? When *Annibal* was a childe and at his fathers commandement, he was brought into the place where he made sacrifice, and laying his hand upon the Altar, swore, that so soone as he had any rule in the Common-wealth, he would be a professed enemy to the *Romans* : nor did hee infringe the vow which his infancie had professed, but expressed when he came to be a man, what he had protested to performe being a childe. No Device unassayed, no Stratagem uncontrived, no Labour neglected, no Taske unattempted, which might conferre honour on *Carthage*, or expresse his mortall and implacable hate to *Rome*.

In this one example, we shall see the strength of *Education* : for though *Annibal* had no cause personally given him, to vow all hostilitie rather on *Rome* than any other place ; yet in respect he received his breeding from such as were professed foes to the *Romans*, he seconds their hate, resolving to live and die *Romes* enemy. The like may be observed in the demeanour and conversation of men : in which respect also, *Education* discovereth her absolute power. For shall wee not see some, whose faire *outsides* promise assured arguments of singular worth, for want of breeding meere painted *Trunks*, glorious features, yet shallow Creatures ? and whence cometh this, but through want of that which makes man accomplished,

The English Gentleman.

93

Education.

plished; seconding Nature with such exquisite ornaments, as they enabled him for all managements publike or private? *Licurgus* brought two dogges, the one savage, wilde and cruell; the other trained; to let the people see the difference betwixt men brought up well, and badly: and withall to let them understand the great good of keeping lawes. Now what are these savage and wilde dogges, but resemblances of *such*, whose untrained *Youth* never received the first impressions of a *generous Education*? These, as they were bred in the *Mountaines*, so their conversation is mountainous, their behaviour harsh and furious, their condition distempered and odious. Yet see the miserie of custome! what delight these will take in *actions* of incivilitie! nothing relishesth with them, save what they themselves affect; nor can they affect ought worthy approbation: for *Education* (which one calls an *early custome*) hath so farre wrought with them, as they approve of nought freely, affect nought truly, nor intend ought purposely, save what the rudenesse of *Education* hath inured them to. These mens aimes are so farre from attaining *honour*, as they partake of nothing which may so much as have the least share in the purchase of *Honour*. Their minds are depressed, and as it were earth-turned: for they aspire to nothing which may have *being* above them; neither can they stoop any lower, for nothing can be under them. Nor can their *actions* be noble, when their dispositions by a malevolent custome are growne so despicable. Hence it is, that the Philosopher saith; *The divine part in such men is drowned*, because not accommodated to what it was first ordained. For how is it possible that their affections should mount above the verge of earth, whose *breeding* and *being* hath beene ever in earth? *They* (saith *Phavorinus*) *who sucke sowes milke, will love wallowing in the mire*; inferring, that as our *Education* hath formed us, so will wee addresse our selves in the passage and current of

Without learning *Hercules* becomes a Tyrant, *Darius* insolent, *Achilles* inordinate,

Part divina in homine mersa.
Sen.
Lips.

Phavorinus.

Education.

of our life. For as *Nature* is too strong to be forced, so *Education* (being a *second Nature*) hath kept too long possession to be removed. She it is, that in some sort mouldeth our *actions* and *affections*, framing us to her owne bent; as if wee received all our discipline from her, by whom we were first nourished, and since tutored.

But you may object, if *Education* expresse such power, as her first native impressions cannot be suppressed; how did those men appeare *educated*, whose first *breeding* was in mountains, and afterwards advanced to no lesse glory than a *Diadem*? Such were *Romulus* and *Remus*; that translator of the *Median* Empire to the *Persians*, victorious *Cyrus*; and he who from the Plow-stilts was elected Emperour, to wit, *Gordius*. Surely their *Education* came farre short of that which is expected in the majestie of a Prince; yet what inimitable presidents of renowme were these, shewing much resolution in conquering, and no lesse policie in retaining what they had conquered?

To begin with the first, to wit, *Romulus*; truth is, he laid the first foundation of a glorious and flourishing *State*; yet as his *Nurse* was a *Wolfe*, he plaid the *Wolfe* to his brother. He planted his kingdome in blood, as his infancie received food from *her*, whose native disposition affecteth blood. Neither can I be perswaded, that his *carriage* could be so civill, as that his first *breeding* left no relique nor relish of barbarisme: especially, when I reade what injuries or indignities were offered the *Sabines* by him, what cruelties were acted upon his owne uncle, what impieties were committed upon the neighbouring *Heard-men*: the multitude whereof expressed how cruelly he was naturally addicted, and that the first *seeds* which his savage *Education* had sowne in him, could hardly be suppressed. Touching *Cyrus*, no question his *breeding* was not altogether in the *Mountaines*, for he had recourse or resort (though unknowne) to *Astiyages* Court,

Vid. Tit. Liv.

Luc. Flor.

Plut. in vit.

Rom.

Among Wolves
was his Educa-
tion, by Vul-
tures his Inau-
guration.

*Hi pastores pe-
corum, magis
quàm reges ge-
nium.*

*Xenophon. in
Cypœdia.*

Court, where he received no small bettering in the progress of his reign. Neither (as it may probably be collected) would *Harpagus* permit so great hopes, as were treasured in him, and by all *Auguries* and Predictions likely to be confirmed of him, to be destitute of instructions fit and accommodate for so high a person. For else, how should such excellent *Laws* have been devised; such exquisite Cautions for state government provided; the Empire of the *Medes*, with whom it had so long continued, to the *Persians* peaceably translated, and without faction established? These (I say) might probably confirm, how well this victorious *Shepherd* was furnished with all precepts apt to inform him; stored with all princely habiliments fit to accomplish him; and exercised in all regall discipline, the better to prepare him against all occurrents that should assaile him. For the *last*, as he was from obscurity raised, so did he little in all his time that could be worthily praised, being more skilfull in setting of a *Turnep*, than setting of a state; more experienced in correcting the luxurious growth of his *Vine*, than rectifying those abuses raging and reigning in his time: so as, his small acquaintance in state-affaires, during his *Minority*, made him lesse affected to those employments in his riper years. Whereas, if we reflect upon the noble and inimitable exploits of *Alexander* the great, whose fame hath given life to many Volumes, we shall see that his princely *Education* gave him such rare impressions of glorious emulation in his father *Philip*, as it raised him to those hopes hee afterwards attained. For where was that *Enemie* he encountred with, that he overcame not? that *Citie* he besieged and wonne not? that *Nation* he assailed and subdued not? yet who more mildly affected, though a Souldier; or more humble-minded, though a Conquerour? which may appear by that answer of this invincible *Chieftaine* to his *Mother*; who desirous to execute an innocent harmlesse man, the better

Quint. Curt.
Plutarch. in vit.
Alex.

Education.

*Hominis enim
salus nullo bene-
ficio pensatur.*

Seneca.

*Tusc. quest. lib.
quart.*

better to prevaile with him, remembered him, that her selfe for the space of nine moneths had carried him in her wombe, and for that reason he must not say her nay. But what replied he? *Aske* (saith he) *good mother some other gift of me : for the life of a Man can be recompenced by no benefit.* Behold a princely disposition lively charactred, having an eye no lesse to saving than subduing; to retaine mercie than to gaine a victorie; to preserve the conquered than become a conquerour; to get a friend than to win a field! which, as it requires a noble and free disposition, not engaged to crueltie, boundlesse ambition, desire of triumph without compassion; so questionlesse it shewes a composed, civill, and generous *Education*: for these exclaime not with the Poet;

Omnis in ferro est salus :

but esteeme it the most glorious conquest to be subduers of their owne wills, preferring the saving of a *life* before the gaining of an *Empire*. Yet doe I not conclude these men to be exquisite, as if they were freed from all such insulting affections as usually invade the breasts of these high aspirers: for so should I renounce the credit and authoritie of all Histories. *Themistocles* (as I have elswhere noted) walked in the open street because he could not sleepe: the cause whereof when some men did enquire, he answered, that the triumph of *Miltiades* would not suffer him to take his rest: see the strength of *Ambition*, how powerfully it subdued a man of approved resolution and exquisite temper! *Pausanias* killed *Philip* of *Macedon* only for fame and vaine-glory: see the weaknesse of a *high spirit*, whom the least blast of flickring fame could so transport, as to embrue his hands in blood to gaine him an infamous glory. No, my aime is rather to expresse the noble acts and achievements of such whose *breeding* had shewne them as well by Precept as Example, what might best become such eminent Personages.

Hippo.

The English Gentleman.

97

Education.

Hippocrates recounteth of a certaine sort of men, who to be different from the vulgar (being men more nobly descended) chose for a token of their Nobility, to have their head like a *Sugar-loaf*: and to shape this figure by *Art*, when the childe was borne, the Midwives tooke care to binde their heads with swathes and bands, untill they were fashioned to the forme. And this artificial-nesse grew to such force, as it was converted into nature: for in proceſſe of time, all the children that were borne of Nobility, had their heads *ſharpe* from their mothers wombe. For the truth of this Relation I will not argue much, but ſure I am, if *Art* have ſuch power on the outward forme, *Education* which is termed a *ſecond Nature*, can produce no leſſe effect from the inward man. For have we not read, how divers naturally addicted to all licentious motions, by reading morall Precepts, and converſing with Philoſophers, became absolute commanders of their owne affections? Have they not (ſome I meane, and thoſe of place and eſteeme) even in the height of their deſires, when opportunity was offered, an occaſion miniſtred, and all motives to a ſenſuall banquet muſtered, reſtrained their deſires, ſubjected ſenſe to the obedience of reaſon, and became *Kings* by not conſenting, whereas they had become deſpicable *Slaves* by yeelding? Yes, and in that more remarkable, that they were *Heathens*, who had no knowledge of *God*, but directed by the light of *Nature* only.

What then may we imagine might bee done by long *Education* and continuall practice, during the time of *Infancy*, which (as the Philoſopher ſaith) is that *ſmooth* and unwritten *Table*, apt to receive any impreſſion either of good or evil? For which cauſe, as all times require inſtruction, ſo this time eſpecially, becauſe ſubject to correction; which moved ſundry *Peeres* to ſend for certaine wiſe and diſcreet men to inſtruct their children during their greener yeeres. *Achilles* had his *Phœnix*,* *Alexander*

Stilpho.
Alcibiades.
African.
Marcellus.

How a Gentleman may be beſt enabled by *Education*.
* For *Ariſtote*, howſoever termed his *maſter*, is thought to have flouriſhed when hee came to riper yeeres.

Education.

Vid. Ep. Alex.
ad Arist. con-
scriptam, de sit.
& stat. ind.

Three things
moved *Tiberius*
to send *Drusus*
into *Illyricum*:
the first was,
senescere mili-
tia: the se-
cond, *studia ex-*
ercitus parare:
the third, *simul*
juvenem urbano
luxu lascivien-
tem melius in
castris haberi
reabatur Tibe-
rius, Tacit.

Militis ira non
lyra, sed tuba
sonat.
Nec cessat nota
cbelys.

der his * *Callisthenes*, *Alcibiades* his *Socrates*, *Cyrus* his
Xenophon, *Epaminondas* his *Lyctas*, *Themistocles* his
Symonachus: to whom they ought more (as they them-
selves confessed) than to their owne naturall parents:
for, from them (their parents I say) they received onely
living, but from these they received meanes of living
well. But me thinks we decline rather to *Knowledge* than
Action; let us therefore presse this point a little further,
and returne to where we left.

During that prosperous and successivetime of victo-
rious *Sylla*, *Pompey* the great then a young man and
serving under him, received such *seasoning* from his mili-
tary discipline, as made him afterwards chosen amongst
so many brave Spirits, to try the hazard of fortune
with the victorious *Caesar*. Nor was his judgement in-
feriour (if we may build on the credit of History) to his
potent *Adversary*, though Fortune made him her Slave,
triumphing no lesse in the quest of his death, than view
of his conquest. *Themistocles* (whose name as we have
oft repeated, so in all Records worthily renowned) ha-
ving beene trained from his infancy in the discipline of
warre, became so affected, and withall so opinionate in
himselfe of Martiall affaires, as being moved on a time
at a publike feast to play upon the Lute, answered; *I can-*
not fiddle, but I can make a small Towne a great City.
See what long use in experiments of warre had brought
a Noble Souldier to! His actions were for the publike
state; his aimes not to delight himselfe or others with
the effeminate sound of the Lute, but to strike terror in
his foe with his sharpe-pointed *Lances*. Now what
should we thinke of these, whose more erected minds
are removed from the refuse and rubbish of earth, (which
our base Groundlins so much toyle for) but that their
thoughts are sphered above the Orbe of feare? Death
cannot amate them, imminent perill deterre them, dis-
advantage of place or inequality of power discourage
them:

The English Gentleman.

99

Education.

them; this is their *Canto*, and they sing it cheerefully :

*The only health (whats' ever doe befall)
That we expect, is for no health at all.*

This might be confirmed by sundry Histories of serious consequence, especially in those memorable *Sieges* of *Rhodus*, *Belgrade*, *Vienna*, and many other; where the resolution of their *Governours* sleighted the affronts of that grand Enemie of Christendome, the *Turke*, and by their valour purchased to themselves both safety and Honour.

Thus farre have wee proceeded in our discourse of *Education*, which we have sufficiently proved to bee a *Seasoner* of *Action*, as well as of *Speech* or *knowledge*. Neither in *actions military* onely, but in all *Manual Arts* practised in *Rome*, during her glorious and flourishing State; from which even many ancient Families received their name, beginning and being. As the *Figuli* from the *Potters*; the *Vitrei* from the *Glaziers*, the *Ligula* from the *Pointers*; the *Pictores* from the *Painters*; the *Pistores* from the *Bakers*. All which (as we may reade in most of the *Roman* Authors) had applied themselves, even in the first grounds of their *Education* to these Arts, wherein they grew so excellent, as they enriched their posterity by their carefull industry. But to speake truly of *Action*, as it is generally taken, neither *Speech*, nor *Knowledge*, of which we have heretofore spoken, can well want it. Wherefore *Demosthenes* defining the principall part of an *Oration*, said it was *Action*: the second the *Sound*, the third no other than *Action*. *Isocrates* for lacke of a good voyce, (otherwise called the father of *Eloquence*) never pleaded publickly. And *Cicero* saith, some men are *diserti viri*, but for lacke of *Action*, or rather untowardnesse, *habiles sunt infantes*. Whence it is, that *Sextus Philosophus* saith, our Body is,

Cic. in Bruto.

Isocrates.

*Sext. Philo-
sophus.*

Education.

Imago animi, For the *Minde* is ever in *action*; it resteth not, but is ever labouring, plotting or contriving, addressing it selfe ever to imployment. The like affinity hath *Action* with *knowledge*: for barren, fruitlesse and livelesse is that *Knowledge* which is not reduced to *Action*. Whence it is, that many (too many, heaven knowes) bury their *knowledge* in the grave of obscurity, reaping content in being knowne to themselves without communicating their *Talent* to others. But this is *hiding* of their *Talent* in a *Napkin*, putting their *Candle* under a *Bushell*; resembling the envious spitefull man, who will not open his mouth to direct the poore *Passenger* in his way, or suffer his neighbour to light his candle at his: for both imply one thing, as the Poet excellently singeth;

*Who sets the trav'ler in his journey right,
Dosh with his candle give his neighbour light.
Yet shines his candle still, and dosh bestow
Light on himselfe, and on his neighbour too.*

Ennius.

For this burying or suppressing of *knowledge*, it may be aptly compared to the rich *Miser*, whose best of having is onely possessing; for that *Communicative* good hee knowes not, but admires so much the *Golden Number*, as he preferres it before the *Numbring of his dayes*. Yea, as it is much better not to have possessed, than to misemploy that whereof wee were possessed; so is he in a happier case who never knew any thing, than such a *Man* who knew much, yet never made a *Communicative* or edifying use of his *Knowledge*. As may appeare by the Parable of the *Talents*. The *Contemplative* part indeed affords infinite content to the Spirituall man, whose more erected thoughts are not engaged to the *Meditations* of earth, but are speared in a higher Orbe. This mans *Minde*, like *Archimedes* ayme, should *Enemies* invade him, death and danger threaten him, inevitable

Plutarch in vit.
Marcell.

The English Gentleman.

101

Education.

ble ruine surprize him, his desire is onely to performe his *taske*, and that taske the highest pitch of a soule-solacing *Contemplation*. And this kinde of *Rapsodie*, or in-trauncing of the Soule (as I may terme it) ministers unspeakable delight to the *Minde* of that man, who is usually affected to these *divine aspirations*, as a godly Father termes them. Yet these *contemplative* persons, whose retirednesse of estate, immunitie, or vacation from publike government have drawne their affections wholly from the thought of earth or conversing with men; as they relish more of the Cloister, than society of Nature; more of the Cell or flocke, than Community which affords the most fruit; so they never extend further than satisfying their owne disconsorting humor. I confesse indeed, their *contemplations* farre exceed the worldly mans, for his are to *earth* confined; or the *voluptuous* mans, for his are to *pleasures* chained; or the *ambitious*, for his are to *Honours* gaged; or the deluded *Alchymist* (whose *knowledge* is a palpable mist) for his are to impossible hopes restrained; yet as profit and pleasure make the sweetest *Musicke*: so *Contemplation* joyned with *Practice*, make the fruitfullest *knowledge*.

To conclude our Discourse touching *Education*, on which as the principallst *Seasoner* of *Youth*, wee have long insisted; may the *first Seeds* of your more hopefull harvest (worthy *Gentlemen*) be so sowne, as they may neither by extremity of *Winter*, that is, by too awfull *rigour*, be nipped; nor by the scorching heat of *Summer*, that is, too much connivencie of your Tutor, parched. So may your Countrey reape what shee hath with long hope expected, and receive a plentiful croppe of that which shee her selfe, by hopefull *Education*, hath long manured.

*Habet ornatum
satis illa ma-
jorem; habet ali-
ud spectaculum,
ad aliud specta-
culum te compo-
ne. Quod ergo
tibi est specta-
culum? Caelum,
Angelorum in-
numera multi-
tudo. Chrysost.
hom. 28. in epist.
12. ad Hebraeos.*



THE ENGLISH GENTLEMAN.

Argument.

Of the necessity of a Vocation; No man is exempted from it; Of Vocation in generall; Of the Vocation of a Gentleman in particular; And how he is to imploy himselfe therein.

VOCATION.



VOCATION is a peculiar calling allotted to every one according to his degree. Wherein we are to consider; First, a *Necessity* of Vocation; Secondly, no *Exemption* from that Vocation: and first of the first.

Observat. 4.

In that originall or primitive purity of mans *Nature*, I say before his *Fall*, there was no such command exhibited, as was afterwards injoynd. For then He was created pure, and deputed Sovereigne over a pleasant and flourishing *Empire*, a de-

Vocation.

Gen. 3. 17.

Gen. 3. 19.

^a Qui luxuriant
in vermium ope-
ribus. Chrysost.
tom. 1. hom. 18 in
Genes.

Feruntur qui-
dam ex India
vermiculi, bu-
jusmodi facere
velles. Idem
tom. 4. hom. 2. in
1 ad Timoth.

^b Imus in visce-
ra terre, & in
sede manium
opes quarimus;
cousque penetras
luxuria. Plin.
hist. Natural.
lib. 33.

^c Quid memo-
rem pretiosorum
aromatum, que
ex India, ex Ara-
bia, & ex Persi-
de convehuntur.
Sunt si vis, un-
guenta pretiosa,

que non ex Arabia, vel ex Perside, sed ex ipso convehuntur celo, que emuntur, non anno
sed fide non ficta. Chrysost. c. 1. tom. 4. hom. 2. in 1 ad Tim. August. tom. 10. Sermon. de Temp.
^d Animaliumque vento feruntur, delitit. Clem. Alex. Pad. lib. 2. cap. 10. ^e Et sua vesti-
menta & vestes stragulas suffumigant, & aspergunt: atq; adeo ut ipsas propomodum
matulas. Clemens Alex. Pad. lib. 2. cap. 8. ^f Verum in texture. Chrysost. tom. 3. hom. 37. in
Genes. ^g Maximi autem pretii Margarita mulierum conclave invasi: ea autem nascitur
in quodam ostreo. Clem. Alex. Pad. lib. 2. cap. 12. ^h Quae peccatorem saltum convince-
rent. Aug. 1. 11. de Genes. ad liter. & cap. 32. ⁱ Dico ergo hominem, non alia de causa opus
habere vestimentis, quam ut tegatur corpus, ad maxima frigora & vehementes astus
propulsandos: hic est vestis scopus. Clem. Alex. Pad. lib. 2. cap. 10. Verbera ventorum
vitare imbresque coactos, Lucret. lib. 5. ^k Libel, de Imag. Horat. lib. 1. epist. 2.

The English Gentleman.

105

Vocation.

traine wretched man to the Lake of perdition. Hence it is, that he sets up that *vexillum superbie*, to which all the sonnes and daughters of vanitie repaire; affecting incivillie bespect, modestie, inquiring after the *fashion*, not how *new* it is, but how *new* it is. These imagine it a Labour sufficient, a *Vocation* for their *state* and *degrees* equivalent, to spend the whole Morne till the Mid-day in tricking, trimming, painting and purfling, studying rather to *Die* well, than *Live* well. These are they who beautifie themselves for the *Stage*, to become deluding *Spectacles* to the unbounded affections of *Tomb*. They make time only a *Scale* for their vanities, and so prostitute their houres (those swift Courfers of mans pilgrimage) to all enormous Libertie. These are *Penelope* weavers, gilded gallants, whose best of discourse is complement, or apish formalitie, whose best thoughts reach but to where they shall dine, or the choice of an *Ordinary*; and whose best actions are but ravishing of favours from the *Idolls* of their fancie. But how farre short come these of that *Necessitie* of *Vocation* injoynd them? They thinke it sufficient so to attire themselves, as they may become gracious in the eye of their *Mistresse*: whereas that, wherein they seeme to themselves most gracious, to the eye of a grave and considerate man may seeme most odious: as in apparell, we say that onely to be commendable which is comely, that laudable which is seemely: for it is an *ornamentum* which adorneth. Now how deformed are many of our rayments drawne from forren Nations, and as ill-seeming our *Ilanders*, as *Cockle-chaines Agricola's* fouldiers? Certainly, this attire becometh not a *Christian*, but such as are prostitutes to the whore of *Babylon*. The garment of a true follower of *Christ*, is innocencie, which, because it cannot be simple or absolute, wee should endeavour to lessen our imperfections daily, becoming conformable to his *Image*, who being free from sinne, tooke upon him our sinne, to free us from the

Ornamentum est quod ornat: ornat autem quod honestiorem mulierem facit.

Plutarc. in Precept. Connubial. Hoc ipsum, quod vos non ornatis ornatus est.

Ambros. lib. 1. de Virg.

Ambros. tom. 4. lib. 1. Offic. c. 18.

Vocation.

Phil. 3. 13, 14.

the guilt of sinne, and punishment due unto sinne. Let us therefore endeavour our selves, I say, to attaine the reward of our *high calling* in Christ: which that wee may the better obtaine and purchase at his hands, by whom wee expect reward, wee are in the meane time to serve him in our *vocation* here on earth, that we may reigne with him in heaven.

The necessitie
of a *vocation*.

Ezek. 16. 49.

Prov. 12. 11. 8. 9.

Ecclus. 33. 25.
27.

2 Thes. 3. 10, 11.

12.

NOW that there is a *Necessitie* of *Vocation* enjoined all, of what ranke or degree soever, wee may prove by many pregnant places of Scripture, inveighing against *Idlenesse*, and commending imployment unto us. Amongst which, that of the Prophet *Ezekiel* may be properly applied to our purpose. *Behold* (saith he, speaking of the sinnes of *Ierusalem*) *this was the iniquitie of thy sister Sodom; pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.* Againe, in that of the *Proverbs*: *He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.* Againe; *He that is slothfull in his worke, is even the brother of him that is a great waster.* Againe, that of the *Sonne of Sirach*: *If thou set thy servant to labour, thou shalt finde rest: but if thou let him goe idle, he shall seeke libertie.* Againe; *Send him to labour, that he goe not idle: for idlenesse bringeth much evill.* This likewise the blessed Apostle admonisheth the *Thessalonians* of, saying, *For even when wee were with you, this wee warned you of, that if there were any which would not worke, that he should not eat.* For wee heare, that there are some which walke among you inordinately, and worke not at all, but are busie-bodies. Therefore them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread. Againe, that

The English Gentleman.

107

Vocation.

1 Tim. 5. 13.

1 Cor. 7. 20.

Health com-
meth not from
the clouds
without see-
king, nor
wealth from
the clouds with-
out digging.

Vocation a pe-
culiar labour
or function,
particularly al-
lotted to any
one person.

* *Alia micans,*
consumor.

that serious exhortation of the Apostle to *Timothie*, de-
scribing the natures of such factious and *busie bodies* as
intend themselves to no settled imployment: *but being*
idle, they learne to goe about from house to house: yea, they
are not only idle, but also praters and busie-bodies, speaking
things which are not comely. Again, that expresse charge
given by the Apostle touching every ones distinct pro-
fession or *Vocation*: *Let every man abide in the same voca-*
tion wherein he was called. See here how much *Idleness*
is condemned, and *Labour* commended; the *former*
being the mother of all vices; the *latter* a cheerer, che-
risher, and supporter of all vertues. For wherein may
man better expresse himselfe than in the display and di-
spatch of such offices, to the management and execution
whereof he was first created? *Vertue*, as it consists in *ac-*
tion, time in revolution, so the *maze* of mans life in perpetu-
all motion: wherein *non progredi est regredi, non proce-*
dere recedere est. It is given to man to labour, for life it
selfe is a continue labour. See then the *Necessitie* of a
Vocation, being a peculiar labour allotted or deputed to
any one person in particular. Whence sprung up first the
diversitie of trades and occupations, which now by pro-
cesse of time have aspired to the name of *Companies*, gain-
ing daily new prerogatives, the better to encourage
them in their severall Offices. It is a saying of *Cicero*, *Denta-*
tus; *That he had rather be dead, than live dead*: meaning,
that vacancie from affaires, and retiring from such acti-
ons as tend to the conservation of humane societie, was
rather to die than to live. For *Life*, that is compared to a
* *Lampe* or burning Taper, so long as it is fed with oyle,
giveth light; being an *Embleme* of mans life, which
should not be obscured or darkned, but ever sending
forth her rayes or beames both to light it selfe, and o-
thers. Whence the Poet;

Life

Vocation.

Aul. Gell. in
Noſt. Attic.
Adde quod inge-
nium longâ ru-
bigine leſum
Torpet, & eſt
multo quàm ſuit
ante, minus.
Vita quanto
magis procedit,
tanto propius ad
mortem accedit.
Aug. Soli. l. 6. c. 2.
2 Sam. 13. 29.
Eſter. 7. 10.
2 King. 19. 37.
Dan. 5. 4.
2 Sam. 17. 23.
2 King. 2. 24.
Ibid. 7. 17.
Luke 12. 20.
Gen. 49. 33.
Act. 7. 60.
1 Cor. 15. 57.
Eccleſ. Hiſt.

Deut. 28. 30.

*Life is a Lampe whoſe oyle yeelds light enough :
But ſpent, it ends, and leaves a ſinking ſnaffe.*

Gellius compares mans life to Iron: Iron (ſaith he) if exerciſed, is in time conſumed; if not exerciſed, is with ruſt waſted. So as this *ruſt*, which indeed is *reſt* from imployment, doth no leſſe conſume the *Light* or *Lampe* of our *Life*, than labour or exerciſe: for our *life* decays no leſſe when wee are eating, drinking, or ſleeping, than toying or travelling about our worldly affaires. So much of our life is ſhortned, as wee are even in theſe things, which preſerve and ſuſtaine nature, imployed: thus *death* creeps on us when wee leaſt thinke of it, ſurprizing us when wee leaſt expect it. Some with *Ammo* carouſing, others with *Haman* perſecuting, or with *Samherib* blaſpheming, or with *Belſhazzar* ſacrilegiouſly profaning, *Ahiſophel* plotting, the *Children* mocking, that incredulous *Prince* of *Iſrael* diſtrusting, or that *rich man* in the Goſpell preſuming. Few or none with *Iacob* exhorting, with Martyr-crowned *Steven* bleſſing, with the *Apoſtles* rejoycing, or with all thoſe glorious *Martyrs*, whoſe garments were deepe died in the bloud of zeale, ſinging and triumphing. And a good reaſon may be here produced, why many die ſo woefully dejected: for how ſhould they cloze their dayes cheerefully, who have ſpent all their dayes idly? If they that diſobey God, ſhall plant the *vineyard*, and others ſhall eat the *fruit*; how may thoſe expect to be partakers of the *fruit* of the *vineyard*, who neither obey God nor plant vineyard? How long have many, whoſe exquisite endowments were at firſt addreſſed for better imployments, ſtood idling in the *market-place*, never making recourſe to Gods *vineyard*, either to dung or water it, reſreſh or cheriſh it; labouring rather to breake downe her branches, than ſuſtaine it? How many be there, who will rather imploy whole yeeres in contriving ſome curious *Banquetting-houſe*,

The English Gentleman.

109

house, than one moneth in erecting one poore *Alms-house*? How choice and singular will the most be in their Tabernacles of clay, while the inward Temple goes to ruine? As *Charles* the Emperour said of the Duke of *Venice* his building, when hee had seene his princely Palace like a Paradise on earth: *Hæc sunt, quæ nos inuitos faciunt mori.* They draw us backe indeed, and hale us from meditation of a more glorious building, which needs not from the inhabitant any repairing. How necessary is it for us then, to addresse our selves to such employments, as may conferre on the state publike a benefit? For as wee have insisted on the *Necessitie* of a *Vocation*, so are wee to observe the *conveniencies* of a *Vocation*. Which that wee may the better doe, wee are to consider three especiall things, which as Scales or Greeses may bring us to the right use and exercise of our *Vocation*. The first Consideration is *Divine*, or to God-ward; the second *Civill*, or to Man-ward; the third *Peculiar*, and to our selves-ward.

For the *first*, because indeed the rest have dependance on it, and could have no subsistence but from it; wee are to consider by *whom* we are deputed to such a place or office, and for what end. The *person* by whom wee are so deputed, is *God*, who in his goodnesse as hee hath bestowed an *Image* more noble and glorious on us than on any other creature, so hath he enabled us to execute our *place* under him with due feare and reverence to his name, ever observing the *end* for which wee were to such places deputed; which is, to honour him, and be helpfull unto others who resemble him: which is the *second* Consideration wee before observed, and termed *Civill*, because in civill societie requisite to be performed.

By the love of God (such a good Father) is love to our Neighbour ingendred, by the love of our Neighbour is our love towards God increased. Now if wee should com-

municate

Vocation.

Xissa potius quam Zenodoria, regia potius palatia, quam tellus in paupere solatia erigent.

Three necessary considerations touching the convenience of a *Vocation*

A divine consideration.

A civill consideration.

Amore Dei amore vicini gignitur; amore vicini amor Dei nutritur.

Vocation.

*Oratio inter
maxima chari-
tatis opera nu-
meranda est.*

The effect of
prayer confir-
med.

Exod. 17. 2.

communicate all that wee possesse unto our Neighbours, and want this *Love*, which onely maketh the worke fruitfull and effectuall, wee were but as *sinking cymbals*; we are therefore incessantly to crave of God by prayer, which (as that godly Divine saith) *is to bee numbred amongst the greatest works of Charity*; that he would infuse into us the fervour of his *Love*, by which onely is granted us to attaine true Neighbourly *Love*, performing such *works of charitie* in our *vocation*, as we may preserve that *union* and *communion*, which members of one mysticall body have one with another. And this *Love* thus planted, cannot bee so silenced or smothered, but it will be discovered, and that by such effects as are usually derived from *charitie*: for these will not *grinde the face of the poore* by extortion, or draw teares from the *Orphans* eyes by oppression, or sow the seed of *discord* betwixt neighbour and neighbour by the spirit of Contention. No, as they are placed in a *vocation*, they will shew themselves to all helpfull, to none hurtfull. They will be an *eye* to the *blinde* to direct them, a *staffe* to the *Lame* to support them, a *visitant* to the *Sicke* to comfort them, a *Samaritan* to the *wounded* to heale them, a *garment* to the *naked* to cover them, *meat* to the *hungry* to relieve them, *drinke* to the *thirstie* to refresh them: *being all unto all, that by all meanes they might gaine some*. These are the effects of this *Love*, which with adamantyne eyes becomes linked to the love of God, and to man for God.

A peculiar
Consideration.

The *third* consideration is *peculiar*; wherein we are principally to take heed of *selfe-love*, a vice no lesse fatal than universall. Which *selfe-love* as it hath many branches, or *Siens*, according to the disposition of the owner, so it produceth no lesse variety of effects. The *Ambitious* man being ever aiming, ever aspiring, thirsteth after *honour*, and never leaves hunting after it, till hee fall with his owne grandure. His pie-coloured flagge of va-

The English Gentleman.

III

Vocation.

my is displayed, and his thoughts (To open hearted is he) as if hee had windowes in his breast, discovered. His agents are weak and unsteady; his aimes indirect and maligned by envie, concluding his Comicke beginning with a Tragicke Catastrophe. Yet see how *selfe-conceit* transports him, Sycophancy deludes him, and an assured expectance of an impossibility detaines him. Now see him uncased; He useth rather with *Catiline* to speake much and do little, than with *Ingrath* to speake little and doe much. He entertaines all with broadspread armes, and proclaimes *Liberty*, but none will beleve him. For how should he proclaime, or proclaiming confesse that on others, which he enjoys not in himselfe? or how should he enjoy that inestimable *Liberty*, which the earthly-Sainted or contented only enjoy; when he is become a Slave to his owne unbounded desires, and through *selfe-conceit*, is made a prey to his foes deceit, falling in that lowest, where his expectance raised him highest? yet see whence these effects proceed! surely from no other *spring* than that troubled well-spring of *selfe-love*, which leaves her distressed Master engaged to sundry extremes. The like may be observed in the *avaritious* man; (for to these two instances is my present discourse restrained :) whose misery it is to *admire* rather than *employ* what he enjoys. The difference betwixt the poore wanting, and the rich not using, is by these two exprested; the one *cavendo*, the other *non fruendo*. Of these it may bee truly said, that their *gaine* is not *godlinesse*, but their *godlinesse* is to reape *gaine*. And though apparent a *losse* be to be preferred before *filthy gaine*; yet they wholly and sweetly embrace such *arts*, *trades*, or *sciences*, from which a certain *gaine* may be procured. They know (and that knowledge makes them more culpable) that a *gaine* cannot accrue to one, without *losse* to another: yet they will rather prejudice another in the greatest, than be an inconvenience to themselves in the

Ed. Saug. in bell. Ing.

Nec enim Libertas tutior ulla est, quam domino servire suo. Prima est Libertas carere criminibus. Aug.

in Damnum potius quam turpe lucrum eligendum est. Laers. Omnes complectuntur artes ex quibus lucrum consequi poterint. Plat. de leg. Lueri bonum odor ex re qualibet. Iuvenal. c Lucrum sine damno alterius fieri non potest. Sen. Epist. 95.

Vocation.

d Cum aliqua
species ut biatu
objecta est, nos
comoveri neces
se est. Cic. de offic.

3 Omnes appeti
mus utilitatem,
& ad eam rapi
mur ibid.

e Lucrum facit
homines deterio
res. Polit. 3.

Nisi lucrum es
set, nemo fuisset
improbus.

f Nam tale turpe
lucrum accusa
tio Naturæ est.
apud Stobæum.
g Pecunie studi
um, fidem, probi
tatem, ceteraq;
bonas artes sub
vertit. Horat.

h Voluntas fin
gendi, & menti
endi est eorū qui
opes appetiūt, &
lucrū desiderant.
Laet. de fals. reli.

i Clarus ubique
fuit, fortis, sapi
ens, etiam rex,
& quicquid vo
let. Horat.

Si fortuna vo
let, fies de Rho
dore Consul;
Si volet hac ca
usam, fies de Con
sule Rhetor. Ju
venal. Sat. 7.

the least. They have felt by experience, that *wealth* is a great nourisher of vice, and *poverty* of virtue; yet will they erect an *Idoll* to honour *her* by whom vice is nourished; but disesteeme *her* from whom many vertuous motions and affections are derived. True it is indeed, that when any *d Object of profit is tendered us, necessarily are we induced to condescend to the means of acquiring that profit.* Again, *we all seeke profit, and are* (as it were) *baled unto it*: yet this is to be intended such *profit*, as holds concurrence with *honesty*. They know, (and wofull it is that they make no better use of their knowledge) how *e gaine maketh men worse*: and but for *gaine* no man had bene evil. For this *filthy* *gaine* accuseth nature, and reproveth us, that our life being so short, should have desires so long, labouring to joyn *land to land*, when so small a *scantling* will serve our turne at our departing. They know how truly that sententious Poet sung;

*g Wealth disesteemes all Learning, and all arts,
Faith, honesty, and all our better parts.*

There is a *h native will or inclination to feining and lying* in all such as seeke after *wealth*, and desire *gaine*. See how servile and ignoble their Condition is, whose affections, *slaved to private profit*, embrace any course how indirect soever, for *selfe-love*, or *selfe-gaine*! That are ever harping upon that of the Poet;

*i He shall be noble, valiant, wise, a Prince, or what he will,
That ha's but wealth, no matter how he got it, well or ill.*

but how farre short comes *vulgar* opinion of truth, whose judgement is in their eyes or eares, not measuring man, nor his worth, by those *nobler parts* within him, but by his *wealth* or *habis*, whose best of glory is without him? Little know these *earth-worms* how they shall be uncased, and with what misery then inclosed.

For

The English Gentleman.

113

Vocation.

For if they did, they would preferre (right sure I am) the inestimable purchase of *vertue*, before this rust or rubbish, which leaveth the possessor as full charged with care, as his chest stored with coine. *Vertue* is of that noble and unconfined nature, as she *seeketh nothing that is without her*; there is her glory. Again, there can be no *vertue* which is not ¹ free and voluntary; there is her Liberty. Again, she ^m subdueth all things; there is her sovereignty. Again, ⁿ fortune gives place to her; there is her precedency. For ^o fortune can take nothing away but what she her selfe giveth. Again, they onely are *Rich* which are enriched with *vertue*; there is her felicity. So as, howsoever the Philosophers axiome be, that riches is a signe of eternall glory; sure I am, that *vertue* directeth man in this Maze of misery, to the true fight and light of glory. This is that *Morning-starre* sent from that *Sun* of the *Morning* to direct us; that *Brazen wall* reared by that *Brazen Serpent* to shield and protect us; that faire *Lily* of the valley cropt by that fairest of ten thousand to beautifie and adorne us; that sweet *oderiferous plant* budding out of the root of *Iesse* to sweeten and perfume us. What skils it then, if wee bee deprived of all, possessing *vertue* that includeth all? The *Leuites* who were chosen for the Altar and for Gods owne service, were to have no possessions: for the Lord was their inheritance. Again, God chuseth the poore for an inheritance of his heavenly Kingdome. Again, Blessed are you that be poore, for yours is the kingdome of heaven. And again, Miserable are you rich men, who in your riches have all your consolation. Again, O Death, how bitter is the remembrance of thee to that man, whose peace is in his substance! Hence wee see the difference betwixt the state and condition of the *worldling*, whose affections are wholly planted and placed upon earth, and his whose desires transcend the pitch of earth, having his feet below, but his faith above. The Poet very covertly and wittily

* Virtus nihil quod extra se est querit. Pontan. lib. de Prud.
¹ Nulla potest esse virtus nisi gratuita. Cic. in Tusc.
^m Domat omnia virtus. Salust.
 Quicquid homines arant, nati-gant, adificant, virtuti omnia parent. ibid.
ⁿ Virtuti fortuna cedit. Plut.
^o Nil recipit fortuna, nisi quod ipsa dedit. Sen. de irac. an.
^p Virtute qui praediti sunt, soli sunt divites. Cicero.
 Deut. 10.9.

Pauperes eligit Deus ad hereditatem regni caelorum
 1 Cor. 16. 28.
 Luk 6. 20 24
 O Mors, quam amara est memoria tua, homini habe ut pacem in substantiis suis!

Vocation.

*Non solum vir-
tus, sed etiam
fama, decus, di-
vina humanaq;
pulchris divitiis
pareat.*

Horat. l. 2. Sat. 3.

We are to re-
sist vices, by
practising and
doing acts of
the contrary
vertues.

in derision of such, whose delights were wholly fixed on
mould, Satyrically concludeth;

*Not only Vertue, winged Fame, and Honour too I say,
But things divine and humane too, must Riches all obey,*

But to returne where we left; whence commeth this
so avaricious and illimited desire, but only from a *Selfe-
love* which these men have to their owne private and
peculiar profit? Which that wee may the better pre-
vent, being such a shelve as it endangers the shippe that
comineth nere it; wee are daily to examine our selves,
and observe what especiall *affection* wee are most prone
unto: which found out, we are to apply such remedies,
or receipts, as may best cure such enormities, as arise
from the vicious and corrupted source of our affections.

Now to come to the cure; because Medicines pro-
vided and not applied, are fruitlessly employed. Are ye
naturally subject to *vaine-glory*? Labour to suppress
those motions even in their rising, by becomming vile
and contemptible in your owne sight. Are yee affected
to *wantonnesse* and effeminacie? Impose your selves a
Taske, inure your bodies to labour, reserve some houres
for reading, as well those exquisite Morall precepts of
Heathen Writers, as those blessed *Paternus* of continen-
cie recorded in sacred Writ. Are ye slaved to the misery
of a worldling? Wraastle with your affections, entertaine
bounty, affect hospitality, so in time yee shall become
weaned from base and servile *Parcimony*. To be brieve,
as *Vices* are best cured by their *Contraries*, ever oppose
your selves to that which your Natures affect most;
for this is the way to make you, that were *slaves* before,
commanders of your owne affections: which soveraign-
ty surpasseth all inferiour command, for by this meanes
you command *those*, who have had the greatest *Mo-
narchs* in subjection.

Thus

The English Gentleman.

115

Vocation.

Thus have we proposed the *Necessity* of a *Vocation*, and what especiall rules were to be observed in the undertaking of that *Vocation*: which observed, yee shall conferre no lesse good on your *Countray*, who expects much good from you; than yee shall minister content unto your selves, finding all depraved or distempered affections buried in you. And so wee descend from the *Necessity* of a *Vocation*, to inquire whether any from the highest to the lowest be *exempted* from it.

NO lesse authenticke than ancient is that position, *The higher place the heavier charge*. So as, howsoever that erring opinion which vulgar weakenesse hath introduced, seeme approved, that *Men* whom *Fortune* hath made *Great*, may hold themselves *exempted* from all *Vocations*, because either *Noblenesse* of blood may seeme too worthy to partake of them, or *greatnesse* of *Successes* (little subject to the feare of want) hath made them too high to stoope unto them: I may safely averre, that of all other degrees, none are lesse *exempted* from a *Calling* than great men, who set like high *Peeres* or *Mounts*, should so over-view others, as their lives may be lines of direction unto others. He finnes doubly, that finnes exemplarily: whence is meant, that *such*, whose very persons should bee examples or patternes of vigilancy, providence and industry, must not sleepe out their time under the fruitlesse shadow of Security. *Men in great place* (saith one) are thrice servants; servants of the *Sovereigne*, or state; servants of Fame; and servants of *Businesse*. So as they have no freedome, neither in their persons, nor in their actions, nor in their times. First, they are *Servants* to their *Sovereigne* or *State*, for as they are by place set neere his *Person*, so are they with due and tender respect ever to observe him, in affaires tending

No man exempted from a VOCATION.

Vocation.

Non vestra magis ira, quam fama consulitis. Cæsariorat. pro Cat. de libertate vindicanda. Vnde Salust.

to the safety of his *Person*, and generall good of the *State*. They are *Servants* (likewise) of *Fame*: for howsoever the actions of inferiour men may seeme sleighted with neglect, or clouded with contempt, *they* are sure to have their deeds bruted by *Fame*, either to their glory or disgrace. Yea, *these* are also eager hunters after *Fame*, preferring opinion before all other inferiour respects, and wishing rather themselves to dye, than it should die. Whence it was, that *Anaxagoras* telling *Alexander* that there were many worlds; *Alexander* wept, replying, *That he had not wonne one*: implying, that his *Fame*, being that which he principally tendred, having scarce yet dispersed it selfe to the circumference of one world; it would be long, ere it could diffuse or dilate it selfe to many worlds. Lastly, they are *Servants* of *Businesse*; being placed neere the *Helme* of the *State*: and therefore, like wise and vigilant *Pilots*, must be carefull lest the *Rudder* of the *State* be not shaken by their security.

Neither is their *State* so sure, that it should move them to be secure: for men in high places are for most part pursued by many *Enemies*, whose eyes are ever prying into their actions, which they invert, by labouring to bring the *State* in distaste with their proceedings. Now what meanes better to frustrate their practices, than by a serious and cautelous eye, to looke into their owne actions? *Diogenes* being asked, how one should be revenged of his *Enemie*, answered; *By being a vertuous and honest man*. Which badge (I meane honesty) as it should be the *Cognizance* of every *Christian*; so should it shew her full lustre or splendour in these persons whom *Descent* or *Place* hath so ennobled. Now these *Enemies* of *Greatnesse*, if right use be made of them, may confere no small profit to such as they hate. *NASICA*, when the *Roman* Common-weale was supposed to bee in most secure estate, because freed of their enemies,

affirmed,

The English Gentleman.

117

Vocation.

affirmed, that though the *Achaians* and *Carthaginians* were both brought under the yoke of bondage, yet they were in most danger, because none were left, whom they might either feare for danger, or who should keepe them in awe. This we shall finde-verified even in our selves: for tel me, are we not most circumspect in all our actions, wherein wee have to deale with our enemie? Are wee not fearefull lest by some inconsiderate or prejudicate act, he take advantage of us, and consequently circumvent us? So as our *Enemies* may be used as *Tutors* or *Monitors* to instruct us, warning us to be advised what we undertake, lest they take hold of us in our mistake.

There is also another benefit redounding to us, of which it were likely we should be deprived, if we wanted *Enemies*, by whom this benefit is on us conferred. And it is this; wanting *Enemies*, we many times make of our best friends, *Enemies*. Whence *Ocnomadenus* in a faction in the Ile of *Chios*, counselled his fellows that they should not expell all their *Enemies*, but still leave some in the City, lest (quoth he) being void of all our *Enemies* we should begin to quarrell with our friends.

Thus you see, how *Men of Place* are of all others least exempted from a *Vocation*; for as *Idlenesse* would give them occasion to sinne, so by their *Enemies* should they be soone detected of shame: being more subject to Detraction in those actions which are their best, than likely to plead a protection for such as are their worst. We may well then conclude this point, which that of a true and noble Historian; *In the greatest fortune, there is the least liberty*; for by how much any man is higher placed, by so much is he more generally noted. We say, that there is required the greatest care, where there is the greatest danger: Now what danger more presently imminent, or more powerfully violent, than highnesse of *Place*, threatening ruine daily to the possessor? Where *Honour* feeds

*In maxima fortuna, minima libertas est. Salust.
... bene paupertas
Humilis testis
contentia latet,
Quatiunt altas
saepè procellae,
Aut everit fortuna domus.
Senec. in Agam.
Quicquid excelsum est, cadat in Ollav.*

The English Gentleman.

the fuell of Envie, and enmity ever pursues in chace such as are advanced by fortune: whence our moderne Poet excellently concludeth;

*Study thou Vertue, Honour's Envies bait,
So entering heav'n thou shalt be graduate.*

*Invident Honori meo, ergo i-
videant labori,
& innocentie,
periculis etiam
mures, quoniam
per hoc illum
cepi. Salust. in
bell. Jug.*



Cic. in lib. de leg.

*Agendo, audien-
doque res Roma-
na crevit. Salust.*

L. Flor. l. 1. c. 18.

How necessary then even in private respects to themselves is circumspection; not only in labouring to prevent occasions of feare, but the finall and farall effects thereof? So may those, whom either *Fortune* hath raised, or *Noblenesse* of birth advanced, say with majestike *Marins*: *They envy my Honour: Let them also envie my labour, innocencie, yea, those admirable dangers which I have passed, for by these was my Honour purchased.* Now then, how should such whose height of *Place* hath raised them above the lower ranke of men, imagine that their *Place* may exempt them from their *Taske*? Offices are peculiarly assigned to all men, and *Vocation* to all ranks of men. Whence came that ancient Edict amongst the *Romans*, mentioned by *Cicero* in lib. de *Leg.* (as wee have else-where noted) that no *Roman* should goe thorow the streets of the City, unless hee carried with him the Badge of that trade whereby he lived: insomuch that *Marcus Aurelius*, speaking of the diligence of the *Romans*, writeth, *That all of them followed their Labour.* So as, there was no difference betwixt the *Patricians* and *Plebeians*; inter *facem & storem civitatis* (as one well observeth;) but an expresse taske was imposed and exacted on every Subject. Whence it grew that the *Roman* Emplie became absolute Sovereignesse of many other ample Dominions: whose flourishing estate (as it was described to King *Pyrrhus*) appeared such; *That the City seemed a Temple, the Senate a Parliament of Kings.* Neither is it to be doubted, but even as God is no acceptor of persons, so his command was general,

The English Gentleman.

120

Vocation.

Gen. 3. 19.

fall, without exception of persons; *In the sweat of thy face shalt thou eat bread.* Albeit I doe not hence conclude, that all are to intend the *Plough*, or betake themselves to *Mannall Trades*: for so I might seeme to presse that exposition which a Frier once urged against *Latimer*, touching reading of Scripture in a vulgar tongue: If the rude people (objected hee) should heare the Scripture read in *English*, the Plow-man when hee heareth, *Hee that holdeth the Plough and looketh backe, is not apt for the kingdome of God*; would thereupon cease to plow any more: and the Baker, when hee beareth it read, *A little Leaven corrupteth the whole lump*; might be moved not to use Leaven at all: and when the Scripture saith, *If thine eye offend thee, plucke it out*; the ignorant might be perswaded to pull out their eyes; and therefore it was not good to have the Scripture in *English*. To which objection *Latimer* vouchsafed no other answer than this: Hee would wish the Scriptures to be no longer in *English*, till thereby either the *Plow-man* were perswaded not to plow; or the *Baker* not to bake. No, I am not so stupid, as not to apprehend how severall places or offices are deputed to sundry men: how some are appointed for guiding and guarding the *State*; others for ranking and ranging Powers in the *Field*; others for teaching and training of *Youth* in the Schoole; others for propounding and expounding of the *Laws* of our *Realme* at the Barre; others for cariog and curing of *maladies* in the body; others for *breaking* the bread of life, and *breathing* the spirit of comfort to the afflicted. Whence we gather, that of all degrees none are *exempted* or *excepted*: a *Vocation* is proposed and imposed, which of necessity must be by one or other observed and intended. For as in the mutuall offices of our *Body*, every member intends that peculiar function or office to which it is assigned or limited; so in the *Body* of the *State* (being all members depending and subsisting of that *State*) wee are

In illis linguis
quas non intelligimus,
surdis sumus. Tuf. lib. 5.

Hoc nempe ab
homine exigitur,
ut pro se hominibus
sibi fieri possit,
multis; si
minus paucis;
sibi minus, proximi;
sibi. Seneca de
vitâ beatâ.

A resemblance
betwixt the offices
in the Body
of a State,
and a Body
naturall.

Vocation.

Oculus ad ca-
lum, manus ad
clavam.

Experimenta
per mories a-
gunt. Hippocrat.

all in our mutuall places or offices to discharge that Task which is injoyed us. Wherein I should thinke it convenient, if we observed the selfe-same rule, which the members of our *Body* use in the due performance of their offices. For wee see not one of them inroach or intrude into anothers place or employment: The *Eye* it sees, and handles not; the *Hand* it handles, and sees not; the *Palat* it tastes, and smells not; the *Nose* it smells, and tastes not; the *Eare* it heares, and walkes not; the *Foot* it walkes, and heares not. And so of the rest: but contrariwise, how itching are men after such employments as least concerne them? How officious in businesse which least touch them? The Dray-man he will play the Divine; a Dairy-woman the Physician; the Colliert the Informer; the Farmer the Lawyer. Wherein surely, I have observed in the small *Progresse* of this my Pilgrimage; no small inconvenience redounding to the publike State. For say, whence sprung all these Schismes in the Church, these many *rents* in Christs *Seamlesse-coat*, but from those, who of *Mechanickes* became *Divines*, professing to teach, before they were taught? Whence are so many mens dayes abridged, their easie maladies without hope of being cured; but by meanes of these *Horse-leeches*, who gaine *experience* by the death of their *Patients*, professing themselves Artists, before they know the definition of an Art? Whence are so many unjustly vexed, so injuriously troubled, but by these base *Informers*, who become disturbers rather than *Reformers*? Whence arise these differences, betwixt party and party, but by meanes of some factious and seditious *Instruments*, who like the Serpent *Dipsas*, sucke the moisture and verdure of every hopefull Plant, building their foundation on the ruine of others? Surely, as wee have *Statutes* enacted, of purpose to have such turbulent members duely curbed and censured; so were it to bee wished that such *Laws* as are to
this

The English Gentleman.

121

Vocation.

this end provided, were likewise executed: for by this meanes the flourie borders of our *Realme* should bee stored with grave *Divines*, and learned Professors, leading their *flocks* to the *greene pastures* of ghostly instruction, not to the by-paths of error and confusion; with judicious and expert *Physicians*, who are not to learne experience by the death of their *Patients*; with sincere and uncorrupted *officers*, whose ayme is not to gaine, but to redresse abuses; with upright and conscionable *Lawyers*, whose desire is to purchase their *Clients* peace, and not by frivolous delays to cram their purses. O what a golden age were this! when each performing a mutuall office unto other, might so support one another, as what one wanted, might be supplied by another. Then should we have no *Selfists* or *Separatists* divided from the unity of faith to disturbe us; No artlesse *Quack-salvers* or cheating *Montebanks* to delude us; no factious *Brands* to set a fire of debate amongst us; no corrupt or unconscionable *Lawyers*, by practising upon our states, to make a prey of us. Then should we heare no ignorant *Laicks* familiarly disputing of the too high points of *Predestination*, rejecting the ordinary meanes of attaining salvation: as may be seene in the Synodals or Conventicles of many seduced soules, even in these dayes, where some *Barbar* is made a Cathedrall *Doctor*; to improve, rebuke, and exhort: but how is it possible that ought should be hatched but error, where singularity grounded on ignorance is made a Teacher? *S. Basil* talking with the *Emperour Valens* of matters of religion, and the *Cooke* coming in saucily and telling the holy man his opinion, that it was but a small matter to yeeld to his master the *Emperor* in a word or two; and that he needed not to stand so precisely in divine matters which seemed indifferent, or of no moment. *Tea, Sir Cook* (quoth Saint *Basil*) *it is your part to tend to your pottage, and not to boyle and chop up divine matters*: and then with great gravity (cur-

Faces, fauces, & feces insule.
Nunc (ut Hiero. ad Paul conquiritur) scripturarum interpretati nem passim sibi vendicant omnes, hanc garulatus, hunc delirus Senex; hanc Sophista verbosus, hanc universi presumunt, licent, docent, antequam discant.
See the first rising of all Novellisme and innovated doctrine, how and upon what weak grounds planted, and how strangely by the bellows of singularity increased.

Vocation.

Exod. 28. 30.

(turning to the Emperour,) said, that those that were conversant in divine matters with conscience, would rather suffer death, than suffer one jot of holy Scripture, much lesse an article of faith to be altered or corrupted. So carefull have former times beene of the reverence which ought to be had in dispensing the heavenly *Mysteries* of Gods word: admitting none to so holy and high a vocation, but such who had *Vrim* and *Thummim*, knowledge and holinesse: beautifying their knowledge, I say, with holinesse of conversation: being not onely *Speakers* but *Doers*; for no word-men but work-men are fit for the Lords Vineyard.

The like complaint might bee made touching these *Physicians* of our Bodies: where artlesse and ignorant Handicrafts-men, who perchance upon reading of some old *Herball*, wherein were prescribed certaine doubtfull cures for certaine Maladies, will not sticke to professe themselves *Galemist*s the first hour; setting out a painted Table of unknowne cures to raise them credit. To whom in my opinion, that Tale may be properly applyed, which is related of one *Alphonso* an *Italian*; who professing Physicke, wherein his fortune was to kill oftner than he did cure; one day as he and his man *Nicolao* rode on the way, he might see a great multitude of people assembled upon a hill; whereof being desirous to know the cause, he sent his man *Nicolao* to inquire further: who, understanding that there was one to be executed for committing a murder, put spurs to his horse, and running with all speed to his Master, wished him to flie: where-with *Alphonso* not a litle astonished, demanded the cause: *Why Master* (quoth *Nicolao*) *yonder is a poore wretch adjudged to die for killing one man, and you in your time have killed an hundred.*

Neither are wee lesse to grieve for the pressuress which burden our State by such, who sow the seed of discord betwixt neighbour and neighbour, supporting
Cham-

The English Gentleman.

123

Vocation.

Champerie and *Embracerie* in buying of Titles, maintaining suits out of a contentious or turbulent disposition. Which enormities, as they are by apt and necessary *Laws* thereto provided, duly censured; so were it to be wished, that for example sake some one, whom the impunitie and indulgencie of this time hath made too presuming, were punished according to the extremitie of the *Law* thereto provided: for then should wee enjoy those happy *Halcyon* dayes, wherein *Basil* the Emperour of *Constantinople* lived: who, whensoever he came to his Iudgement Seat, found neither *partie* to accuse, nor *defendants* to answer.

To this end then and purpose tendeth our present discourse, that as a peculiar *Vocation* is deputed to every one in this *Pilgrimage* of humane frailtie; so he should not intermix himselfe in affaires or offices of different nature. A man may be excellent in one, who cannot be exquisite in many. Let us then so addresse our selves, as wee may be rather fruitfull in one, than fruitlesse in many. Doe wee feare by being excellent in one to purchase hate of many? Let us sleight that hate which is procured by good meanes; for so long as we live here, sometimes *adverse fortune* will crosse us, oftentimes *envie* curbe us: but where the minde hath given way to the infirmities of nature, and beares with a prepared mind whatsoever may be inflicted on her, shee makes no account of *detractiō*; for that vertuous resolution which is in her, doth daily more and more raise and advance her. Neither are wee to be strong in *tongue* and weake in *act*; as those, whose only valour is vaunting, and honour verball glorying for of all others, such men are the slothfull'st, whose force and power is wholly seated in the tongue. No, rather let us know that *vertue* consists in *action*, which by long *habits* becomes more pleasant than the *habits* of *vice*, whose vaine delights tender no lesse bitterness in the end, than they did promise sweetness

in

West. 1. West. 2.
28. Ed. 1. 33. Ed.
1. 8. H. 6. 19. H. 7.
32. H. 8. & 18.
El.

*Mala fama le-
uē parta de-
stat. Sen.*

*Nam vivos in-
terdum fortuna,
sepe invidia fi-
tigat: uis animæ
nature cessit,
demptis obre-
llatoribus, ipsa
se virtus magis
magisq; extollit.
Salust.*

*Honores inerti-
fimi quorum om-
nis via virtusq;
in lingua sita est.
Salust. in 2. orat.
Virtus per se a-
mara atq; aspe-
ra est. Ad virtu-
tem una atque
ardua via est.
Ibid.*

Vocation.

in the beginning. *Agendo audendoque res Romana creavit.* Let our eare, as it is a *sense* of instruction, become a light of *direction*: for then wee heare with *profit*, when wee reduce what wee heare to *practice*.

Thus you have heard both of the *Necessitie* of a *Vocation*, and how none is to be exempted from a *Vocation*: wherein, *Gentlemen*, I could wish, that as *birth* and *breeding* have advanced you above others, so you would shew such arguments of your *birth* and *education*, as may make you seeme worthy of a glorious *Vocation*; expressing such exemplary vertues in your life, as might gaine you love even in death. And so I descend to speake of *Vocation* in *generall*; wherein I will be more briefe, because I have partly glanced at it in our former discourse.

Vocation in
generall.

Ezek. 16. 49.

1 Sam. 11. 1.

Prov. 6 6.

Ierem. 24. 2.

Zeph. 1. 4.

Mic. 1. 6.

Ion. 3 4.

Vocation may be taken equivocally or univocally: when wee speake of *Vocation* in *generall*, it is equivocal; when of any speciall *Vocation* in *particular*, it is univocal. Without *Vocations* no civill state can subsist; because *Idlenesse* maketh of men women, of women beasts, of beasts monsters. It was one of the finnes of *Sodom*, as wee may reade in the Prophet *Ezekiel*. It was *that* which brought *David* the anointed of the Lord, nay the *man after Gods owne heart*, to commit *adulterie*. It was *this* which moved *Salomon* to bid the *suggard* goe to the *pismire* to learne good husbandry. To be short, it was *this* which moved the *Prophets* to denounce *judgement* npon the flourishing *Cities*, for their securitie. How necessary then is it for all estates to be carefull, lest they incurre a heavy and fearfull censure, to addresse themselves to especiall *Vocations*, beneficiall to the state, and pleasing to God, whose *glory* should be our *aim*, without any by-respect unto our selves?

selves? Wee shall see in most places both at home and abroad, how such trades or *Vocations* are most used, as may best suit with the nature and condition of the place. As in our *Port-townes* trafficke and commerce, conferring no lesse benefit to the state by importance, than profit to other Countries by exportance. Againe, in our *Townes* lying further within Land, the inhabitants use some especiall Trade to keepe their *Youth* in labour; whereby they become not only beneficiall to themselves, but usefull and helpfull unto others. Amongst which, I cannot be unmindfull of the diligence of the Towne of *Kendall*, and worthy care which they have to see their very young children put to work, being a labour which requires no great strength, to wit, *Wool-workes*. Wherein, so approved hath their care and industrie beene, as they have gained themselves no small esteeme in forraine places, who are made partakers of the fruit of their labours. For I have known a familie, consisting of seven or eight persons, maintained by the work of two or three stones of wooll, which amounted not above thirty shillings: and with this they maintained credit, living in an honest and decent manner. Whose labours as they were laudable, so have they beene no lesse furthered, favoured, and encouraged by our late gracious Sovereigne of renowned memory; who, of his princely clemencie, hath dammed all such impositions or heavy taxations as might any way impaire or impeach the free use of that Trade. Since which time, upon renewall of their charter, his Sacred Majesty hath beene lately pleased, not onely to enlarge their *Liberties*, but likewise to dignify their Magistracy with a *Title* of more eminence. Albeit now of late, the Towne of *Kendall*, so famous for *Wool-workes*, by reason of a late decrease or decay of Trade in those parts, is growne no lesse penurious than populous: so as (with grieve I speake it) such inhabitants as formerly by their paine and industrie were

Vocation.

*Hinc alii aliis
artibus incum-
bunt; hi in mari
navigantes, hi
in Montes pas-
centes & pas-
santes, &c.
Vixne procedere
in Thessaliam?
artem discas hor-
tulariam; vixne
in Barbariam?
artem experie-
ris equestrem.*

were able to give an almes at their doore, are now forced to begge their almes from doore todoore. The redresse whereof, as it hath beene by the Prince and those prudent guides and guardians of our State, the Lords of his Privie Councell, duely intended; so no doubt, but by their wise care it shall be accordingly effected, and those poore people after so many miseries sustained, wholly releaved; to the advancement of Gods glory, the supportance of many a needfull family, and the succeeding renowne of his Majesty, to whom every subject oweth his life, love and loyalty. The like commendation I could give to the *Copperworkers* used in the North; more especially about *Keswicke*, where divers *Dutch-men* being planted, have for many yeares expressed no lesse judgement than industry in sundry excellent and choice experiments, which to their succeeding fame may perpetuate their memorie. For these, like cunning and experienced *Artizans*, have to doe in the bowels of the earth, whence they digge *copper*, which with incredible paines they bring to the *Hammer*. For so steepe, ragged and clifflie are those mountaines, whence their *Copper* is digged, as it might seeme a matter of impossibility to effect so intricate a worke; but so infatigable are the Labourers which they imploy, as their patience in suffering is no lesse to be commended, than their skill in contriving to be admired. But to speake in generall of all *vocations*, sciences, or Mysteries: wee are ever to observe the place and conveniencie thereof, that we may the better appropriate some especiall *vocation* according to the necessity and conveniencie of the place. As *Ship-masters* in places of trafficke and Navigation; *Sheep-herds*, *Graziers* and *Farmers*, in places of plantation: according to that ancient proverbe; *Gardners* in Thessalie, *Horse-courfers* in Barbary.

Now if you should object touching the difference of *vocations*, that some are more necessary than others: yea
such

The English Gentleman.

127

Vocation.

such as now seeme most necessary, have formerly (as may appeare) beene held Trades of indifferency: my answer is, I grant it; yet not so altogether as some might object against the necessity of a *Smiths* trade, by alleging that of the Prophet *Samuel*; *There was no Smith found throughout all the Land of Israel*. For this did not inferre that *Smiths* were of least use or employment in *Israel*, but rather the necessity of them made so few amongst them, as may appeare in the latter part of the verse: *For the Philistines said, lest the Hebrewes make them swords or speares*. Here see the cause why there were so few in *Israel*, because they would have beene most usefull and behoofefull to the people of *Israel*. For this cause were they banished, slaughtered and deprived of all meanes to assist their distressed Country, whose people hid themselves *in caves, and in holds, and in rocks, and in towers, and in pits*.

1 Sam. 13. 19.

1 Sam. 13. 6.

nota

For the first *Invention* of trades, arts or sciences, as they were in time and by degrees brought to perfection, so had they proper and peculiar persons, from whom they received their beginning and foundation. For example, tillage from *Cain*, pasturage from *Abel*, vintage from *Noah*, navigation from *Zabulon*, brazery or Smithworke from *Tubal-kain*, musicke from *Tubal*; which by succession of time came to such perfection as they are now in. The *Satyre* at the first sight of fire, would needs have kissed and embraced it, but *Prometheus* checked him. So highly admired were things unknowne, and so familiarly employed being once knowne. The like we may imagine at the first rising of *Trades*, what difficulties attended them, and what imperfections were incident to them; being like the *Beares* whelpes, ever in licking before they came to perfecting, ever in renewing and furbishing, ere they came to such furnishing as they now expresse.

Gen. 4. 3.
Gen. 9. 20.
Gen. 49. 13.
Gen. 4. 22.

Yea, if we should make recourse to all such Scholasticke

sticke

Vocation.

Grammar.

Logicke.
*Seracognitionis,
 que à clave ar-
 tis refertur.*

Arist. in poster.

sticke sciences or *vocations* (if I may so terme them) as have the name of *Liberall Sciences*: wee shall finde that in their infancy or minority, there were many defects and blemishes in them, having not as then attained that height or growth, which they have acquired at this day. For then wee had not a *Quintilian* to play the Grammarian; a subtile *Scotus* to play the Logician, an eloquent *Cicero* for a Rhetorician; a learned *Euclid* for a Mathematician; a studious *Archimedes* for a Geometrician; a famous *Hippocrates* to renowne a Physician; a sense-ravishing *Orpheus* to eternize the Musician. Many conclusions were then to be sought and explored, ere such perfection as wee now enjoy could bee attained. For to instance *Grammar*; how long may we imagine, and tedious might the taske bee, ere so many *rules* could bee so aptly digested and disposed? how long before such *rules* could be by authority of so innumerable *Authors* approved? how long being approved, before they could so generally and without opposition be received? The like may be spoke of *Logicke*, which is rightly termed the *Locke of Knowledge*, opened by the *Key of Art*: what subtile and intricate *Sophismes*? what formall and effectuall *conclusions*? what *rules of art* to direct them in the inaine current of their proceedings? Those foure Questions produced by *Arist.* in his *posteriors*, how fit are they to be observed in the managing of every Subject: *Quid nominis, quid rei, qualis sit, propter quid sit?* likewise his distinction or division of *Places*; *Topicall* or *Rhetoricall*, called *infitra*, being intrinsically ingrafted or inserted in the Nature of the thing; also *places* derived *ab antecedentibus & consequentibus*; as, the *Sunne* hath shone, whence it followeth, that *day* hath appeared; the *Sunne* is set, whence it followeth that *Night* is approached. Also *places* derived *à comparatione majorum, minorum & equalium*. As if *Christ* washed his *Disciples* feet, much more ought we to doe the same one to another.

The English Gentleman.

129

ther. Likewise in those *Locall circumstances*, very necessary for searching and discussing the truth of any matter;

*Who, what, what time, and where,
How, why, what helps were there?*

Why; as the offence was more blame-worthy in *Imdas* than if it had beene done by any other, being his *Disciple*; and so of the rest. All which, as they tend properly to the office of an *Orator*; so minister they no little elegancy even to our familiar discourse: wherein we most commonly (though we observe not so much) use some one of these *places*, to aggravate or extenuate the *Subject* whereof we speake. The like also of *Rhetorick*; what perswasive *inductions*, what powerfull *arguments* are there to be found? The *definition* whereof, if wee should expresse in one word, it is, *To make great things little, and little things great*. After *Æschines* being banished *Athens*, was come to *Rhodes*, he declared in an Oration the cause of his exile; the *Rhodians* no lesse satisfied with the pregnancie of his reasons, than ravished with the elegancy of his phrase, wondred at the *Athenians* who had banished him so undeservedly. O (quoth he) *you heard not what Demosthenes answered to my reasons!* This moved *Philip* of *Macedon* in a treaty of league betwixt him and the *Olynthians*, to demand of them their *Orators*: little doubting, but having once deprived them of the *Stages* and supporters of their *State*, by receiving them as *Hostages*, he might quickly receive the Province into his subjection. It is above imagination to consider of the rare effects derived from moving or perswasive *Rhetoricians*, resembling in some sort passionate Actors;

*Who to move passion, such an order keepe,
As they feigne teares to make their hearers weepe.*

Now the difference betwixt *Actors* and *Orators* (saith *Cicero*) is, that the one intermixeth levity in their

K

action,

Vocation.

*Vid. Melch. Can.
in li. 12. de locis
Theologicis.*

Rhetorick.

Eros. lib. 3. apotheg.

Quint. Curt.

*Sivis me flere,
dolendum est
Primum ipsi tibi,
tunc tua me in-
fortunia ledunt.
Horat. de art. po-
et. Cic. lib. 3. de
Orat.*

Vocation.

* *Maro* both a Poet and an excellent Orator; who with *Hecrates* for lacke of a good voice (otherwise called the Father of Eloquence) never pleaded publicly; therefore was it said of his Orations, that if *Maro* penned them, and *Cicero* pronounced them, nothing could be more exquisite.

Mathematicks.

action, to make their hearers laugh; *The other* use all gravity, authority, and serious arguments (with a gracefull insinuation) to perswade. Wherefore *those* are accounted ridiculous, *these* esteemed prudent. Neither is this excellency of theirs onely in passion or efficacie of perswasion, but in a subject of more admiration: which is, they can make blacke seeme white, and cloath that which in the eye of the world seemes most deformed, in a beautifull habit. Which Art *Polycrates* that Athenian Rhetorician had, who praised the Tyrant *Busyris*; the like had *Seneca*, who praised the dissembling *Claudius*; *Favrinus*, who commended the deformed *Thersytes*; no lesse elegant was * *Maro* in commending his *Gnat*; *Lucian* a *Fis*; *Apuleius* his *Ass*; also *Favrinus* a *Quartan Ague*; *Glauco*, *Injustice*; *Synesius*, *Baldnesse*; *Lucian*, *Flattery*; *Erasmus*, *Folly*. Which elegant *Paradoxes* they have so wittily and perswasively handled, as they gained more approbation, than if they had been *Themes* commonly received: for there is no discourse, of what nature soever, that can comparably delight the Reader or Hearer, like these which seeme opposit to opinion generally received, yet by strong and effectuall reasons use to be proved and maintained. Neither was this *Rhetoricall* Art lesse required in the *Campe* than in the *Court*: for if we should peruse Histories both of ancient and succeeding times, wee should finde what rare effects were brought to passe by this smooth inducing Art of *Rhetorick*. How Souldiers became animated by hearing their Leader play the Orator in extenuating the Enemies power, in proposing assured hopes of victory, and putting them in mind of their *Ancestors* glory: Again, in shewing them the benefit of a rich booty, promising them much honour if they live, and no lesse memory of their valour if they should dye. The like (to descend to all those *Arts* whereof we have formerly spoken) may be said of the rare and admirable effects of the *Mathematicks*:

The English Gentleman.

131

Vocation.

*Libenter ignoro
quod me scire.
Deus noluit.*

*Cetera quidem
nescio, hoc au-
tem scio, quod
di. oderint curi-
osos. Euclid.
Compestat igitur
se humana teme-
ritas, & id quod
non est, non que-
rat, ne illud
quod est, non in-
veniat. Maxim.
Serm. 23.
Geometric.
Vid. Plut. in vit.
Marcell.
L. Flor. li. 2. c. 6.*

Physick;

Vid. App. Alex.

maticks: what singular *Conclusions* have beene drawne from thence by the Line of Art? What *Secreties* above humane conceit have beene drained and derived from that mysterious knowledge? Wherein many have offended rather by being too curious, than by being too little solicitous. Whence it was, that *Euclid* being demanded by one too inquisitive in the secreties of Heaven, touching a question, which (as hee thought) was more profound than profitable, he answered; *Surely, I know not this, but thus much I know, that God hateth such as are curious searchers after his secrets.* I might here produce the *Basis* on which the study of the *Mathematicks* is grounded, as also the exquisite and admirable effects or conclusions from thence derived, but I hasten to the rest. The power of *Geometry* was shewne sufficiently in that studious Artist *Archimedes*, who by his owne proper power repelled the whole force of *Marcellus* and all his Army, laying siege to *Syracusa*: so as it was imagined that this one man did more good in the defence of the city by his *Art*, than all the rest of the inhabitants did by the force of *Armes*. Neither had *Marcellus* (as it was generally thought) in long time prevailed, although the City was in most places razed and ruined, if it had not beene by false and trecherous meanes privately yeilded and betrayed. Where this *Mirror* of his time, the famous *Archimedes*, was suddenly in his study surprized, and by a common souldier (much against *Marcellus* will) cruelly murdered. Touching *Physike*, what rare cures have beene wrought by such excellent and expert *Artists* as have professed this knowledge? It is wonderfull to read, what perfection *Mithridates* attained in this profession, being the first that found and gave name to that knowne receipt against all poison, *Mithridate*: with which he so inured his body, to repell the force of *poison*; as in his ebbe and decrease of fortune, when he had lost in one houre what he had in so many yeeres gained, be-

Vocation.

L. Flor. l. 3. c. 5.

Hippocrates.

Musicke.

ing deprived of all meanes to cure his misery, he laboured to finde a way to end his misery, and that was to deprive himselfe of life; which the better to effect, hee drunke *poison*; but so strongly had his former receipts fortified his body against such banefull effects, as it would not worke, nor as hee expected, produce that tragickall issue with him. The rare cures of *Dioscorides*; the admirable experiments of *Hippocrates*, to them that shall but peruse their Workes, will confirme the excellency of this *Art*: where the *One* concludeth, that *Art is long, Life short, Experience deceiving*: implying, that so rare an *Art* could not bee attained, but by much industry; *Life* being so *short*, and a very *Embleme* of frailty, was to be used tenderly; and *Experience* being so *deceiving*, was to be put in practice carefully. They give us this precept; in sickenesse to respect health principally, and in health action. *Health*, that we might be made for *action*; *Action*, that wee might the better preserve our *health*. Lastly *Musicke*, the first beginning or invention whereof, as it merits admiration; so the perfection of it, at this day deserves applause:

*Finding an open Torteise on the ground,
From it the Art of Musike first was found.*

Soobsergeth *Du Bartas*; which indeed may rather be limited to one kinde of *Instrument*, whereto the *Torteise* may seeme to have resemblance, that is, the *Lute*. *Pythagoras* chanced once into a company of Drunkards, where a *Musician* ruled their lascivious Banquet: hee presently commanded him to change his harmony with a *Dorian*, (or an heavier tone) and so with this tragicke melody moved them to cast off their garlands, ashamed of whatsoever they had done, being brought by the accent of grave and solemne *Musicke* to sobriety. Whence it was, that *Aristotle* forbiddeth in his *Common-wealth* certaine lascivious *Musicke*, and alloweth the *Doricall*, which is of another kinde. The Arcadians by *Musicke* were

The English Gentleman.

133

were transformed from savage and barbarous people to civility, and transported (as it were) from the violent current of naturall cruelty, to affability and courtesie. Shall wee descend to some diviner effects of *Musicke*, confirmed by holy Writ? *Saul* being vexed with an *evill spirit*, when *David* played upon his *Harpe*, he was comforted, and the *evill spirit* departed. *Musick* causeth mirth and moane; *divine mirth*, as appeareth in *Salomons* Songs; a holy *Turtle-like moane*, as appeareth in *Ieremies* lamentable *Threnes*, *Dauids* Penitentiall *Psalmes*. *Elixens* prepared his spirit to receive the influence of prophetic by *Musicke*. When *Israel* had passed the Red-sea, *Moses* with the men, and *Miriam* the Prophetesse, sister of *Aaron*, with the women, sung Panegyries of praise to God, with Hymnes and *Musickall Instruments*. The like did *Indiab*, when shee had vanquished *Holofernes*. So did *Deborah*, when *Sisera* was discomfited. *Augustine* reports of himselfe, what comfort he conceived at the beginning of his Conversion; what teares he shed, and how hee was inwardly moved with the *harmony* and *melody* which was used in *Churches*; yet thought that holy Father (as he rightly thought) that he offended when he was delighted more with the *note* and *melody* of the *song*, than *sense* of the *Psalmes*: and therefore highly commendeth *Saint Athanasius*, who caused the reader of the *Psalmes* to sound out the words with so small a forcing of his voice, as it seemed rather like one that did pronounce it, than one that did sing it. But I feare me, I have stricke too long on this string; wherefore, lest I should wrong your *generous* patience too much, for whom I addressed my selfe as first to this *Task*: I purpose now to descend from speaking of *Vocation* in *generall*, to speake of the *Vocation* of a *Gentleman* in *particular*; hoping to make amends by refreshing you in this, whose patience I have so much tired in the other.

Vocation.

Ut lyram vel citharam percutiat, &c.

1 Sam. 16. 23.
Musick hath a different working, Melody, Mirth and Melancholy.
2 King. 3. 15.
Exod. 15. 20.
Judith 16. 22.
Judg. 11.
Aug. Confess. lib. 10. cap. 33.

Qui tam modico flexu vocis faciebatur sonare Letorem Psalmi, ut pronuntiansi vicinior esset quam canenti. ibid.

K 3

Now

Vocation.

The Vocation of a Gentleman in particular.

Quæ retrò sunt
oblivisti, & ad
ea quæ antè
sunt Apostolum
sequi. Epist. 15.
Οὐδὲν γὰρ νέμ
μεν ἰσὶς ἀπὸ τοῦ
ἀρχαίου.
Dial. II.
Exod. 24. 14.

Gen. 28. 12.

Psal. 15. 2.
Ὁ ὁρῶν ἰσὺν
ὁ ὁρῶν ἰσὺν.

Mt. 23. 13.
Mt. 23. 17.

NOW are we to adressede our selves in a more restrained and particular discourse, to propose a Gentleman his *Vocation*; which, perchance, by our nicer and more curious *Gallants*, whose *sense* consists in *sens*, will be distasted and dispalated: but to such, whose understanding consists not in *Persumes*, nor tye themselves, to the vaine garbe of complement, as the onely posture whereon *Gentry* relyes, these ensuing *Observations* will not (I assure me) seeme akogether unwelcome.

Saint Bernard writing to one *Haimericus*, Chancellor of *Rome*, in his very first salutation, without further insinuation, *Wisheth him to forget those things which are behind, and to follow the Apostle to those things which are before.* Which no-man can doe, that either stands still, or is idle. Wherefore *Hermas* saith generally, *Nothing in the whole world is altogether idle.* The Wiseman hath allowed a time for every thing else, but for idleneffe hee hath allowed no time. *Moses* Arke had rings, and bannes within the rings, to signifie that it was not made to stand still, but to be removed from place to place. *Iacobs Ladder* had *staves*, upon which he saw none standing still; but all either ascending or else descending by it. Ascend you likewise to the top of the Ladder, to heaven, and there you shall heare one say, *My Father doth now worke, and I worke also.* Whereupon *Basil* noteth, that King *David* having first said, *Lord, who shall dwell in thy Tabernacle?* addes then, *not he that hath wrought righteousness heretofore, but he that doth now worke righteousness*; even as *Christ* saith, *My father doth now worke, and I worke also.* Descend you likewise to the foot of the Ladder, to the earth, and there you shall heare that *Fig-tree* accursed, which did beare leaves and no fruit. Whereupon *Theophylact* noteth, that *Iohn Baptist* having first said, *The axe is laid to the root of the tree;* adds then *Not every tree that hath not brought forth good fruit heretofore:*

The English Gentleman.

135

Vocation.

therefore: but, every tree that doth not now bring forth good fruit shall be cut downe, even as that fruitlesse Fig-tree was cut downe, and cast into the fire. Therefore we must so walke, as God seeing our continuall fruitfulnessse, may say of us, *I see men walking like trees.* Men walke like Trees, when men are never idle, but alwayes abounding in the worke of the Lord: As the Tree of Life every month bringeth forth twelve manner of fruits. But that I may the better proceed in that which I have taken in hand; you are to know, that the life of man is either *active* or *contemplative*, so as all our employments have relation to the one, or to the other. Which two were represented in *Mary* and *Martha*. The *One* whereof was very attentive, sitting at *Iesus* feet, and heard his preaching: but *Martha* was cumbred about much serving. The *former* sitting at *Iesus* feet, hearing him preaching, may signifie likewise the *spirituall man*, whose actions, affections, motions and intentions, are wholly bent to the service of God, leaving all things to gaine him, who left his life upon the crosse to save him. The *latter* being cumbred about many things, signifies the *natural man*, who betakes himselfe to the employments of this life, ministering to the necessity of his family, labouring with his owne hands to get him a competent living. Neither are these to be divided one from the other, partaking indeed so neerely one of another. For as wee are not, altogether to imitate the *Hermise* or *Anchorite* in being wholly retired from the world; so like the *Libertine* or *loose worldling* are we not too much to bee cumbred or intangled with the world. For the *First*, as it implyes a kinde of hate to humane society; so the *Latter* infers our too much care to the things of the Body. Now to observe that *golden meane*, which may free us from being taxed by the *one*, or tainted with the *other*: I doe thinke it fitting, that *Gentlemen* should bee sociably affected, ever with a reservancie, with whom they keepe company; likewise from worldly

Mark. 8. 24.
1 Cor. 15. 58.

Luke 10. 39.

40.

Vocation.

The *Vocation* of a Gentleman hath relation to imploiment publike or private.

Objections framed against *Byron*, for his Treaty with forraine States.

affections weaned, that being on earth they may have their minds seated above : being (I meane) so free in the inward man, as rather than they will slave the noblest motions of the soule to the unworthy bondage of the body, they will endure want, contempt, or whatsoever the blinde world can lay upon them.

The *Vocation* of a Gentleman, without more curiositie of division, is either *publike* or *private*. *Publike*, when employed in affaires of State, either at home or abroad : at home, either in advising or acting ; abroad, as by way of embassage, or personall exploits in the field. *Private*, when in domestick businesse he is detained, as in ordering his household ; or if not as yet attained to the name of *Householder*, in labouring to know such things as may ripen his understanding when he comes unto it.

Touching the *First*, to wit, *Publike* affaires of State ; as all are not fit for such a charge or burden ; so there is a *necessitie* enjoyned such, who are able to undertake so great and weightie a Taske, to submit themselves willingly to the command of their *Soveraigne*, whensoever his pleasure shall be to make triall of their sufficiencie in affaires of State. In the carriage whereof, divers necessarie cautions have bene formerly observed by Statesmen. As first, to avoid all occasions of distrust, never to shew too much inwardnesse with forraine States : for this may beget a suspect in your *Prince*, that your aymes are neither faire nor loyall. It was this which broke *Byrons* necke : being accused to have had conference with one *Picote*, borne at *Orleans*, and fled into *Flanders* to have intelligence with the Arch-duke, to which *Picote* he had given an hundred and fifty crowns for two voyages to that effect. Likewise, it was objected against him, that he had treated with the Duke of *Savoy* three dayes after his comming to *Paris*. Likewise, the intelligence he had from the Duke of *Savoy* in the taking of *Bourges*, giving him advice to attempt against the Kings Armie.

Armie. Likewise, that he should bring the King before S. *Katharines* to be slaine there: and to that end had written to the Governour, giving him some tokens to know his Majestie. Likewise, that he had sent *La Fin* to treat with the Duke of *Savoy*, and the Count of *Fuenter*. To which, although he replied, and in some sort purged himselfe, yet those treaties or parties which were proved against him, shewed him guiltie of divers indirect proceedings against him. It is dangerous therefore to entertain conference with *Strangers* in matters of State: for howsoever your aymes may be faithfull and honest, such *Treaties* may be so racked and misconstrued by such as maligne your greatnesse, as they will bring you in danger, if not to finall distresse. It is no lesse dangerous to one employed in affaires of State, to be too credulous; and that in two respects: either by being too credulous in giving trust to the relations of others, or by being too credulous in *imparting his thoughts* to the secrecie of others. For the *former*, it detracts much from the worth and estimate of man, yea (and if I may so say) argues great indiscretion to have an eare open to all reports, seconding whatsoever is related, with an opinion of credulitie. For such as these, whom either greatnesse of *Place* by *Descout*, or some more noble and native characters of *personall* worth have advanced, need not want for *Relators* in this kinde, especially if they finde them apt to believe whatsoever they shall be readie to report. Neither are any sort of men more subject to the garbe of strange and novell relations than *Travellers*: who may arrogate to themselves a libertie of invention in this kinde, by authoritie. Whence it is said, that *Travellers*, *Poets* and *Ljars*, are three words al of one signification. Now there is no meanes better to avoid the company of these fabulous *Relators*, than by interrupting them, or by requiring their *Tales* (to argue their incredibilitie) telling stories farre more strange, and indeed beyond the compasse of

Credulitie in two respects dangerous to persons employed in affaires of State. Credulitie in beleiving the relations of others.

Vocation.

of common sense : whereof I have heard a merry conceited *Tale* to this effect : A certaine *Traveller*, or at least one who desired though he never deserved that *title*, reporting wonderfull and incredible things which hee had scene in his travell, amongst the rest related this : Vpon a time it befell (said he) that I travelled along a certaine desert in *Arabia felix*, where I with others who then accompanied me, were assailed by a violent showre, so as labouring to flie for shelter to some covert, wee might perceive a little Coppice, wherein grew great store of Cabbages of such huge proportion, as the very leaves thereof (so largely extended were the spurges) might by their greatnesse give shadow to five hundred men. This *Tale* being told, one amongst the rest, to answer his *Tale*, makes this reply by way of discourse upon such occurrents as had hapned him in his Travell, proceeding thus ; It fortuned that I with some other Gentlemen of eminent ranke and quality, travelled neare the *Riphean* Mountaines, in the clifts of which Mountaines abundance of all metalls, but especially of copper, is daily found : Now as we coasted along, we might perceive some three leagues westward from those *Mountains*, a great number of people beating and knocking with incessant labour, but for what end wee knew not : wherefore with one consent we resolved to approach neerer them, and see about what they so eagerly laboured. Where we found five hundred Braziers making of one Caldron, which was of so huge proportion, as not any one of all those Braziers, though they were all imployed in one worke, could heare one another strike. Good God (quoth the former *Traveller*) for what use was so huge a caldron made ? Surely (replied the second) I cannot imagine for what use it should bee, unlesse it were to boyle your Cabbage in. This present and pregnant answer so daunted that

The English Gentleman.

139.

Vocation.

that fabulous *Traveller*, as he was ever after more sparing in discourse of this Travells. A *States-man* ought likewise to beware of giving credit to all forrain relations: for divers there be who presuming of the distance of place, will invent and vent their inventions to curry favour: having so couched and digested their new-minted *News*, as they passe for currant, at least they seeme probable for the present. And herein certainly have many beene abused, giving approbation to what was spoken onely by way of insinuation. The second respect, wherein a *States-man* ought not to bee too credulous, is this; hee must not be too open-breasted in imparting his thoughts to the secrecy of others. For if we say, that even a private man committing his secrecy to another, becomes his *slave* to whom he committed it: much more a *States-man*, whose affaires have no other limit than the *publike state*, by imparting his thoughts, or rather laying himselfe open to the trust or secrecy of others, makes himselfe bound, where he was before free; yea, he endangers the body of the *State*, whereof he is an especiall member, by commending or committing her private intendments to the hazard of rumour, which should not be so much as possessed of the least intelligence given in matters of such maine importance. To be full of *chinks* in affaires of ordinary consequence, implies a great weaknesse: but especially, where the *state* is interested, there is enjoyned that *Comicke Impreza*: *If wise, seems not to know that which thou knowest*: at least, divulge not thy secretst thoughts to the danger of discovery, whereby thou putst thy head under anothers girdle. He is my deare friend (saith one) to whom I will impart my inferiour aimes; but he shall be incorporated with mee, to whom I will make knowne what may endanger me. The like is requisite to bee observed in affaires of *State*: where all Counsell and Consultations tending to the safety and security of the *publike state*, should

Credulity in
imparting his
thoughts to
the secrecie of
others.

For Cabinet
counsell this
may be their
Motto;
*Plenus sum ri-
matibus.*

*Vocation.**De Thesauris
repositis.**Leporis ventri
quam vento vul-
gi, multò satius
mandari senties.
Iust.**Resolution in
suffering nei-
ther price to
draw him, nor
power to over-
awe him.**Excitamus ad
meliora magni-
tudine rerum,
Salust.**Herodotus lib. 3.
initio.**Vid. Hotman de
Legat.**Legatus ipsam
Reipub faciem
suam attulisse
videtur.**Ad virtutem
laudesque ha-
bendas naturam
sine doctrina,
quam doctrinam
sine natura va-
luisse. Cic.*

should be laid up as a *secret Treasure*, and not discovered to every mans trust. This that prudent and politicke *States-man*, *Harpagus* rightly understood, when in disclosing a secret of State unto *Cyrus* that Persian Monarch, hee commanded such letters as included the Summe of his directions, to be inclosed and sowed in the belly of a *Hare*, and so dispatched the Messenger towards that victorious Commander. There is likewise required a noble and prepared resolution in every *States-man*: being so affected, as neither *price* can taint him, nor *power* over-awe him: addressing his aymes wholly for the benefit of the *State*, preferring death before his Countries prejudice. Of this resolution or constancie of minde we have a notable example in *Lewis* Duke of *Bavaria* commended for his constancie; in so much as being threatned by *Albert* the Marquesse of *Brandenburg*, that if he would not condescend to some reasonable rancome for his libertie, hee would deliver him over into the hands of his enemy, answered, *Aske that thing of me being prisoner, that thou would'st aske of mee at Liberty*. The like wee reade of *Pantaleon*, who restrained in most strait bondage, was never a whit dismayed, nor so much as sighed, when he beheld his son *Paraxaspis* thrust to the heart. This resolution or stoutnesse of minde, might be illustrated by divers examples of the like kinde, but my purpose hath ever boene (because these doe rather illustrate than prove or confirme) to take them, as it were by the way, but in no case to dwell on them: wee will therefore descend to *forraine employments* of State, as affaires of embassage or treaty with any Prince or State.

Now it is expedient that such as bee employed in affaires of this Nature, be choice and select men both in gifts of Nature, and State-experience. For in Nature is the foundation laid, which by *experience* and continuall employment in state-businesse,

The English Gentleman.

141

Vocation.

nesse, useth to bee stored, furnished, and accomplished. So as I doe not altogether assent to his opinion, who thought that in choice of instruments to treat or negotiate by way of Embassie betwixt Prince and Prince; it is better to chuse men of a plainer sort, who are like to doe that that is committed to them, and to report backe againe faithfullly the successe, than those that are cunning to contrive out of other mens businesse, somewhat to grace themselves, and will helpe the matter in report for satisfaction sake. For his conclusion agrees not with his premises; For (saith he) *if you would worke any man, you must either know his nature, and fashions, and so lead him; or his ends, and so perswade him; or his weaknesse and disadvantages, and so awe him; or those that have interest in him, and so governe him.* Now how should a man, whom a simple plainnesse onely possesseth, one whom no diving or penetrating reach enableeth, one whom the outward semblance onely instructeth, how should he (I say) by *working any man*, either know his nature or fashion, and so *lead* him; since his eye can reach no farther than the outward seeming, which as oft deceives, as it receives diversitie of habits which it weares? or how should he (I say) *know his ends* with whom hee treats and so *perswade* him, since politicke men doe usually pretend that which they least intend: shewing a faire glosse, and putting on a false face to delude, and deluding to colour their designs more cunningly? or how should he discover the *weaknesse* or *disadvantages* of the person with whom hee deales, when his owne weaknesse so disables him, as hee oft-times lets opportunity slip, when the best advantage is for him? or how discern those which have *interest* in him, when his aymes are onely to conclude with him, with whom hee deales, without relation to any intercedent meanes to effect his businesse? Neither is it to bee doubted, but *such* whose understanding hath attained a higher pitch, will be as ready to doe that which

Vocation.

Disobedience
punished in
attempts most
successive.

*Virgicadi iussit
quibus miserè
periit. Plut. in
apotheg.*

which is committed to them, as those on whom a more plainesse hath naturally seized: for *these* will duly consider the great danger they are like to incurre, if they should exceed their Commission either in doing too much, or detract from their Commission in doing too little. For in affaires of this nature, especially, *parum agendum est de proprio*, yea, though in the opinion of the party imployed, it seeme that hee could goe more effectually to worke, than just as his Commission directs him. *Manlius Torquatus* commanded his sonne to be put to death, for fighting (albeit prosperously) against his commandement. *Pub. Crass. Mutianus* sending to his Inginer to send him the bigger of his two ship-masts that he had seene in *Athens*, to make a Ramme to batter downe the walls; the Inginer sent him the lesse, imagining it to be fitter: wherefore *Mutianus* sent for the Inginer, and caused him to be so cruelly whipped with rods, that he died therewith. If disobedience in such affaires as these, being of lesse consequence, seemed among the *Heathen* cause sufficient to pronounce sentence of death upon the offender; what may they deserve, who in conceit of their owne wisdom, dare take upon them directions of their owne; without tying themselves expressly to their commission? And of these there be two sorts: The *one*, even in greatest and most important matters, will presume to take upon them without direction of Authority: wherein as they commonly erre, so they give advantage to him with whom they have to deale, of making his owne bargain upon such *Termes* as shall best please him: for how should one mans judgement equall a whole judicious Councell? So as in dealing with cunning persons, wee must ever consider their *ends*, to interpret their *Speeches*; and it is good to say little to them, and that which they least looke for. The *other* sort tie themselves something more strictly or precisely to their Commission; for these will be loth to digresse from

from it in matters of weight and substance, but rather in some impertinent ceremony or circumstance: as wee read in the generall Historie of *Spaine*, that there came two Embassadours out of *France* unto King *Alfonse* the ninth, to demand one of his daughters in marriage for their Sovereigne King *Philip*; one of which Ladies was very faire, and named *Vrraca*; the other nothing so gracious, and called *Blanch*. They both comming into the presence of the Embassadours, all men held it a matter resolved, that their choice would light upon *Vrraca*, as the elder and fairer, and better adorned: but the Embassadours enquiring each of their names, tooke offence at the name of *Vrraca*, and made choice of the Lady *Blanch*; saying, that her name would be better received in *France* than the other. For matters of such indifferencie as these, it is not to be doubted but they are left to the discretion of the instrument: but for affaires of *State*, as they require due deliberation in discussing; so require they the joynt assent and approbation of the *State* ere they come to concluding.

There are likewise *publike employments*, wherein *Gentlemen* upon occasion may be interested, which extend themselves to military affaires: in which, as it is not the death, but the cause of the death which makes a Martyr, so it is not the action, but the ground of the action which merits the name of valour. That act of *Razis*, in taking out his owne bowels, and throwing them upon the people, it was an act (saith *S. Austin*) that tasted more of *strenesse* than goodnesse. For what could that act of his benefit his Countrey? wherein could it adde spirit to the distressed *Maccabees*? wherein allay the heavy burden of their affliction, or minister the least releefe in the time of their persecution? That act of resolution by that

How a Gentleman is to employ himselfe in publike affaires.

Cyprian.

1 Macc. 14. 46.

Magne, non bene. Aug.

Vocation.

Zieglerus l. de il-
lustribus viris
Germanie, c. 98.

In Turc. Histor.

Probè definitur
à Stoicis forti-
tudo, cum eam
virtutem dicunt
esse propugnan-
tem pro equita-
te. Cic.

Salmacida spolia
sine sanguine et
sudore. Silib. 4.



that noble *Bohemian*, as it tasted more of true valour; so it reared a columnne of perpetuities to his ever-living honour; which exploit is thus recorded: When *Mahomet* the second of that name besieged *Belgrade* in *Servia*, one of his Captains at length got up upon the wall of the City, with banner displayed. Another *Bohemian* espying this, ran to the Captaine, and clasping him fast about the middle, asked one *Capistranus* standing beneath, whether it would be any danger of damnation to his soule, if hee should cast himselfe downe headlong with that dogge, (so he termed the *Turke*) to be slaine with him? *Capistranus* answering, that it was no danger at all to his soule, the *Bohemian* forthwith tumbled himselfe down with the *Turke* in his armes, and so (by his owne death only) saved the life of all the City. The like worthy exploits might be instanced in those heires of fame, the *Rhodians*, in the siege of their City: the Knights of *Malta* in their sundry defeats and discomfitures of the *Turke*: the inhabitants of *Vienna*, who being but a handful in comparison of their enemies, gave them not only the repulse, but wholly defeated their designs. This *Valour* or *Fortitude*, which indeed appeareth ever in the freest and noblest minds, is excellently defined by the *Stoicks*, to be, *A vertue ever fighting in defence of equitie*. These who are professors of so peerelesse a *vertue*, are more ready to spare than to spill: their aimes are faire and honest, free from the least aspersion either of cruelty or vain-glory: for as they scorn to triumph over an afflicted foe, so they dislike that conquest (unlesse necessity enforce it) which is purchased by too much blood. The *Salmacian Spoiles* relish better to their palate: for they are so full of noble compassion, as the death of their enemy enforceth in them teares of pity. This appeared in those princely teares shed by *Cesar* at the sight of *Pompeys* head; and in *Tissu* that *Darling of Mankind*, in those teares hee shed at the sight of those innumerable slaughters committed upō the *Jewes*.

Now

The English Gentleman.

145

Now as my purpose is not to insist on the *postures* of warre; so I intend not to dwell upon every circumstance remarkable in martiall affaires, but upon the maine scope of militarie discipline, whereto every *generous* and true bred Souldier is to direct his course.

Let your aime be therefore, *Gentlemen*, to fight for the safetie and peace of your Countrey, in the defence of a good conscience, which is to be preferred before all the booties of warre: for as you have received your *birth* and *breeding* from your Countrey; so are you to stand for her, even to the sacrifice of your dearest lives; provided, that the cause which you entertaine in her defence be *honest*, without purpose of intrusion into anothers right, or labouring to enlarge her boundiers by an unlawfull force. For howsoever the ancient *Heathens* were in this respect faultie, being some of them *Truce-breakers*, others violent intruders or usurpers of what was little due unto them: wee for our parts have learned *better things*, being commanded not to take any thing from any man, *but in all things learne to be contented*. But of all enterprizes worthy the acceptance of a *Gentleman* in this kinde, if I should instance any one in particular, none more noble or better deserving (as I have elsewhere formerly touched) than to warre against the *Turke* that profest enemy of Christendome; the increase of whose Empire may be compared to the *mistle* in mans body; for the grandure of it threatens ruine and destruction to all Christian States, drawing light to his *Halfe Moone* by darkening of others, and shewing even by the multitude of his insolent *Tisles* what his aimes be, if the Lord put not a *hook* in the *nose* of that *Leviathan*. Praise-worthy therefore are those glorious, and (no doubt) prosperous expeditions of such *English* and other Christian Voluntaries as have stood, and even at this day doe stand engaged in personall service against the great *Turke*: for these, though they perish in the battell,

L

shall

Vocation.

Plut. in vit. Jul. Caf.
Joseph. in bell. Iud.
Clementiam tamen Imperatoris promittia ducebant. ib.

Dulce & decorum est pro patria mori. Hor. li. 3. od. 2.

Pavi sedisfragi. Cic. in offi.
Nulla sancta societas, nec fides regni.
Philip. 4. 11.
A glorious enterprize recommended to the undertaking of all generous spirits.
Totum admittit, quod ingrata refulget.
Coping with the *Persian Sapor* in titu ar insolence, who caused himself to bee stiled,
Rex Regum, frater Solis & Lunae, ptericeps yderum.

Vocation.

*Non debet time-
re hostem fortis,
qui dominum
habet fortiorum.
Esa. 63. 1.
Psal. 22. 12.*

shall survive time, and raise them a name out of the dust, which shall never be extinguished. These are they who fight the *Lords battell*, and will rather die than it should quail: These are those glorious *Champions*, whose aime is to plant the *blessed tidings* of the *Gospell* once againe in that *Hely Land*, which now remaines deprived of those heavenly *Prophets* which she once enjoyed, of those godly *Apostles* which she once possessed, of that *sweet Singer* of *Israel* with which her fruitfull coasts once refounded.

O *Gentlemen*, if you desire imployment in this kinde, what enterprize more glorious? If you aime at profit, what assay to your soules more commodious? If you seeke after fame, (the aime of most souldiers) what expedition more famous? since by this meanes the practices of Christs enemies shall be defeated, the borders of *Christendome* enlarged, peace in *Sion* established, and the tidings of peace every where preached. Neither did ever Time give fairer opportunity to effect it, than now, when the very Guard of his person, his Janizaries begin to mutine and innovate, by interposing their suffrages in his government. Besides, in assayes of this nature, being taken in hand for the peace and safety of *Christendome*, assureth more securitie to the person engaged: for little need he to feare a strong foe, that hath a stronger friend. Admit therefore that you returne, as one that commeth with red garments from *Bozra*, so as the Devill and his angels like wilde *Bulls of Basan* run at you, you shall breake their hornes in his *Crosse* for whom you fight.

As wee have discoursed of imployments *publike*, which wee divided into two ranks, *Civill* and *Military*; and of the manner how *Gentlemen* are to demean themselves in *Court* or *Campe*; so are we now to descend to imployments *private*, wherein wee purpose to set downe such necessary cautions or observances, as may seeme not altogether unprofitable or unusefull for the consideration of a *Gentleman*.

And

The English Gentleman.

147

And first, I will speake of the imployment of a private *Iustice of Peace*, wherein he is appointed and made choice of, not only to redresse such annoyances as may seeme to prejudice the state of that *Countie* wherein he lives, and is deputed *Iustice*; but likewise to mediate, attone and determine all such differences as arise betwixt partie and partie; for to these also extends the office of *Iustice of Peace*. Yea, wee are to wish him to be, as well *ειρηνωτης* as *ειρηνωτης*, a *Componnder*, as a *Commissioner* of the *Peace*. Godlinesse should be their chiefest gaine, and right and peace their greatest joy: for such are both *Pacifici*, and *Pacifici*, Pleadors for peace, and leaders to peace: Peace-lovers, and peaceable livers. As for the rest, they are deservedly blamed, that confine all their practice not within those ancient bounds, *usq; ad aras*, but with those usuall bounds, *usq; ad crumenas*. The old position was, *Iustice is to be preferred before profit*; but now the termes are transposed in the proposition, and the avaritious desire of having never disputeth of the equity of the cause, but of the utilitie. Kinde men such are but where they doe take, hardening their hearts against the crye of the poore. If a man come to demand *justice*, he shall speed ill, having no money to give, no coine to present, no friends to speake, his cause is like to fall. Suppose our two *mises* hee give one: the rich adversaries horse eats up the poore Clients oats; there needs no *Oedipus* to unfold this riddle: in the end the poore *sheepe*, that lost but a locke of his wooll in the *Countrie*, loseth his whole fleece in the *Citie*; consumeth what he hath, spendeth his time, loseth his hope, and falleth his suit, be it never so good and honest. Whereas such (and of such we only speake) as doe a *right judgement* to the fatherlesse and widow, beare a resemblance of God, who is a loving Father to the Orphane, and a gracious Iudge to the widow. These will not for conscience sake pervert the right of Strangers, fatherlesse, &c. for such as doe so,

L 2

shall

Vocation.

How a Gentleman is to demean himself in private affairs.

Sic crimine nota crumenae

Quid non speremus, si nummos possideamus? Omnia nummus habet, quod vult facit, addit & auferit.

This may be observed in Suits of Law, as well as private affairs of Iustice.

a Deut. 10. 18.

Vocation.

b Deut. 27. 13.

e a Sam. 8. 15.

d Jerem. 22. 3.

e Gen. 18. 19.

f Deut. 32. 4.

g 2 Esdr. 5. 40.

Rom. 11. 33.

Pl. 1. 36. 6.

h Act. 24. 26.

i Prov. 28. 5.

k Eccles. 11. 7.

8. 9.

Act. 28. 4. 6.

1 Tim. 1. 5.

19. 21.

l 23. 1. 7. to 10.

m 1 Sam. 22. 23.

n Job 9. 24.

Amos 5. 7.

*Purpuram
magis quam
Deum colentes.*

shall be *curſed* upon mount *Ebal*: but theſe like pure Lampes, diſſuſe thoſe divine beames of unblemiſhed *juſtice*, to all places where they reſide, reſembling *David*, who *executed judgement and juſtice to all his people*: or like that propheticall Dove, *Jeremiab*, ever *exhorting to execute righteousneſſe & judgement*. Or like that good Patriarke *Abraham*, ever *commanding his Houſhold to doe righteousneſſe and judgement*. For theſe know, how *all the wayes of God are judgements*. And that, *juſt & like a great deepe are Gods judgements*. And the wicked *trouble at Gods judgements*. And the wicked *underſtand not judgements*. And therefore ſtrive againſt *perverſe judgements*. Becauſe they know what *equitie is to be required in judgements*. Having ever before their *eyes Gods judgements*. O how pretious are the lips of thoſe who preſerve judgement, being an honour to their Country, a pillar to the State, leaving a memorable name to themſelves, which as that princely Prophet ſaith, *ſhall never rot*! Theſe are they, who have their faces *covered*, leſt they ſhould have reſpect unto the perſon; as godlineſſe is their gaine, and the preſervation of a good conſcience their principall ayme; ſo if there were neither reward here, nor elſewhere, for ſuch as executed *juſtice and judgement*; yet for conſcience ſake, and a ſincere love they bore to truth, would they continue in their zealous care to the profeſſion and protection thereof. Theſe are not of that Leaven who turne *Judgement to worme-wood*, and leave off *righteousneſſe in the earſh*. For ſuch in ſtead of judgement and equitie, execute *crueltie and oppreſſion*. Theſe are not of that ſort, who preferre the *purple* before the *perſon*, the *perſon* before the *cauſe*; never examining the *cauſe* how good it is, but obſerving the *man* how great he is. No, their counſells and conſultations tend to the publike peace, and the redreſſe of ſuch enormities as ariſe from vicious humours, breeding and ſpreading in the State.

Now

The English Gentleman.

149

Vocation.

Now what imployment more fitting or accommodate for a *Gentleman* of what degree soever, than this, which inables him in affaires tending as well to himselfe in particular, as the *Sterne* of the State publike in general? Would you see errors and abuses in the State redressed? You are seated where by your owne authoritie you may have them reformed. Would you have *Officers* execute their places under you honestly, being from corruption freed? Your *Prince*, by especiall notice taken of you, hath so advanced you, that you may see all *Officers* under you duely executed, and where default shall be, have them punished. Would you further the poore mans cause, and see his wrongs releevd? It is in your hand to effect that which you have desired. Would you purge your *Country* of such superfluous humours, as from long peace and too much prosperitie have oft-times issued? You are those *Physicians* who may lance & cure those broad-spreading sores, with which the State hath beene so distempered. Would you curbe factious and contentious members, who like *Samsons fire-brands tyed to Foxes tails*, kindle the fire of all division, and labour to have them extinguished? You have authoritie to see such censured, that publike peace (as becommeth a civill State) might bee maintained. Now there are two extremes which (like two dangerous rocks) are carefully to bee avoided, lest the precious freight of *Iustice* might thereby be endangered. The one is *rigour*, the other *indulgence*: I approve therefore of his opinion, who would have *intus mel, foris oleum*; as well cordials as *corraives*: for as some men (and those of the basest and servilest condition) are onely to be deterred from doing evill by the censure or penaly of the Law; So there are others of a more *generous* and noble disposition, who are only to be reclaimed by faire and affable meanes; & these are to be brought in rather by love than awe. For as *wormewood* of it selfe, expels diseases, yet is to be a-

Judges 15.4.

Two perillous
shelves which
indanger Iu-
stice.

Vocation.

*Sicut absynthia
per se pellunt
morbos, melle ta-
men illinium: ut
ut puerorum et
tas improvida
ludificetur.
Pic. Mirand. ad.
Mermol.*

Mark. 3. 17.

- ^a Exod. 19. 18.
- ^b Exod. 24. 17.
- ^c 1 Sam. 2. 9.
- ^d Deut. 32. 22.
- ^e 2 King. 2. 11.
- ^f Exod. 3. 2.
- ^g 1 Cor. 13. 15.
- ^h Deut. 4. 9. 10.
- 24.
- Hcb. 12. 29.
- ⁱ Exod. 13. 21,
- 22.
- Num. 9. 15.

noynted with *honey*, that the improvident age of childhood might be deluded, and they from their Nurſes teares the ſooner weaned: ſo though this *wormwood* of *rigour* and ſeverity bee of force to cure and expell moſt diſeaſes raging or reigning; yet being allayed with the *honey* of mercy and *indulgence*, it will ſooner weane *children*, that is to ſay, ſuch whoſe ſoft and eaſie temper is beſt perſwaded by courteſie, than *wormwood* untampered, that is, than the law to her higheſt pin wreſted. Indeed theſe *Boanerges*, the *ſonnes of thunder*, are powerfull in deterring ſuch, whoſe braving and domineering natures uſe to oppoſe themſelves to right: for perſwaſions are as little available to theſe, as to ſow ſand in the ayre; wherefore as the *Law* hath provided fit meanes to curbe and chaſtiſe *ſuch*, whoſe obſtinate and refractory natures will not by eaſie meanes be induced, ſo hath it qualified or attempered the *rigour* or bitterneſſe of ſuch proviſions, where there is aſſured hope, that the *partie* by eaſier perſwaſions will bee reclaimed. For if we will reſemble that abſoluteſt patterne or abſtract of all Juſtice, *God* himſelfe; we ſhall reade that he came as well in a *ſtill voyce*, as in *Thunder*, So as, albeit ^a God when he delivered the Law, came downe in the *fire*; And the ^b glory of God appeared on Mount *Sinai*, as a *conſuming fire*; And out of Gods mouth went a ^c *conſuming fire*; And in Gods wrath againſt ^d *Iſrael* was kindled *fire*; And ^e *Eliab* was taken up into heaven by a *Chariot and horſes of fire*; And the ^f Angell appeared to *Moses* in a *flame of fire*; And ^g every mans worke ſhall be tryed by *fire*; Yet God, as he is to the *wicked* a ^h *conſuming fire*: ſo to the *godly* he is a ⁱ *comfortable fire*. Be not then ever cloathed with *fire*; reprove the enormities of the State with the ſpirit of mildneſſe, which if it will not prevaile, unſheath the ſword of *Juſtice*, that ſuch may bee ſeverely curbed, who by gentleſſe would not bee cured. It is not to be doubted, but you ſhall encounter with delinquents of ſeverall na-
tures:

tures : the chafing of both which sorts is left wholly to your discretion : for many things, though expressly enacted, are in respect of the *manner*, referred to your discretion to see them executed. Many there are, who will rather die for the act, than discover the act: like *Epicharis* a Libertine of *Rome*, who made privie to a conspiracie against *Nero*, would not disclose the plotters thereof, though tormented with cruell punishments: or *Leena*, who conspiratour against the Tyrant *Hyppas*, was not agast at the death of her friends, though tome with extreme torments, but resolute to the end would not reveale her partners, but bit in sunder her owne tongue, and spit it in the Tyrants face. There are others likewise, who will expose themselves to all extremities that *Law* can inflict, onely to gaine themselves a name; such was *Herostatus*, who burned the Temple of *Diana* of *Ephesus*, onely for vaine-glory: but to these you are not to use *indulgence*; for they that *brave* it in sinne, esteeming mischievous practices to bee their chiefeest glory, are fallen into that *gall of bitterness*, as in them there is small hope of remedie. Better it is that *one* perish, than that *many* perish, and in these (sure I am) that maxime is true; *He that spareth the evill, hurteth the good*; for it is impossible that any State should flourish with increase of good men, where there is no difference made betwixt the good and evill. Wherefore you are to deale in the *State*, as skilfull gardeners or vine-dressers doe with their *Vines*; they cause the wild branches to be pruned, that their naturall Siens may bee better nourished. Unfruitfull members, and such as are more burdensome than behovefull to a *State*, are to bee purged and pruned, that *such* whose honest care and providence deserves due praise among you may be the more encouraged, seeing these, who used to live on others labours, duly punished. Yet in all your censures beware of this; that no *personall* distaste aggravate in you the qualitie of the crime: I

Melius est quod
periat unus,
quàm unitas.
Qui malus par-
cit, bonis nocet.

Luxuriantes
amputantur
surculi, ut genu-
ini coalescant
rami.

In putatione
sarmenta steri-
lia reciduntur:
ut ea quæ præ-
valent uberius
sustulim ferant.
Græc. in Mor.
Exposit. in Iob.

The English Gentleman.

*Malle se inter
inimicos, quam
amicos iudicare
dicebat. Laert.
in vit. Biat.*

meane, let no private hate or dislike to any person, cause you to punish him, for this is a partiall and indirect proceeding, relying rather upon the authority of your place, than equity of the cause. Farre more generous is it to bury all hate towards your foes, especially when by meanes of your place, it rests in your power to spare or punish. When *Cesar* commanded the demolished monuments of *Pompey* to be set up againe; *Cicero* told him that in erecting *Pompey's* trophies, hee established his owne. And no lesse generous was *Scaurus*, *Domitian's* his enemy, who when a certaine servant of *Domitian* came before the judgement seat to accuse his master, he sent him home to his master. The like of *Cato* and *Murena*. Be your censures like wise free from passion; for there is nothing that so troubles the pure current of *Iustice*, or so much transformes man from himselfe, as giving way to wrath. The saying of *Archytas* is much commended, who being angry with one of his Hinderers, said; *O how would I have beaten thee, had I not bene angry with thee!* Heare the poore mans cause with an equall and impartiall care; let not the greatnesse of his adversary bee any barre to his plea, or any hinderance to his cause: beare your selves sincerely with all singlenesse, uprightly without partiall connivence; standing for your foe equally as your friend, if your foes cause bee as honest as your friends. It was *Biat* saying, *that hee had rather bee a Iudge amongst his Enemies, than amongst his Friends*: and this might probably bee his reason; because his enemies would pry more narrowly into his Actions than his friends; and therefore his desire was to bee by them onely approved, by whom hee was chiefly observed. Yea, here in might you partake of a right noble revenge upon your enemies; in shewing apparent testimonies of your care and zeale to the truth; in preventing all occasions of scandall; in preferring *Iustice* even in cases which

The English Gentleman.

which neerely concerne your friend, before all termes of friendship; having the *testimonie* of a good *conscience* within you, as a *wall of brasse* against all opponents: for hence it was that *Diogenes* being asked how one should be reuenged of his enemy, answered, *By being a vertuous and honest man*. For the whole life of every good man giveth testimony unto God of the integrity or uprightness of his conversation. But beware above all things (as I formerly noted) of *accepting* or respecting persons; for this is the very bane of *Iustice*. Let not the rich man with all his presents tempt you, nor those many friends which hee hath laid up in store to speake for him, taint you. *Fie for shame* (saith *Innocentius*) now adayes man is esteemed according to his money, whereas rather the mony should be esteemed according to the man. Every one is reputed worthy, if he be wealthy; and naught, if he be needy; whereas rather every one should be reputed wealthy, if hee bee worthy; and needy, if hee bee naught. *Marcus Calius* was said to have a good *rights hand*, but an ill *left hand*; because hee could plead against a man, better than for him. Be you so equally handed, as poyzing the weight of the cause sincerely, you may minister right judgement to all parties, being as ready to defend the cause of the needy, as of the wealthy, giving him the best countenance, who hath the best cause. It was *Romes* fault, which presages *Romes* fall, to be *secunda inimicitis*, *secunda praeiis*; farre be it from our *Iland*, who as she hath enjoyed a long peace, so ought she to become more thankfull to that God of peace, who in his mercy hath strengthened her bulwarkes, enclosed her as a *bedged Garden*, fed her with the *flower of Wheat*, making her feete like *Hinders* feete to runnie the wayes which hee hath appointed. And so I come to speake of such *private* affaires, as require the care and charge of a *Gentleman*, even within the compasse of his owne family.

If

153

Vocation.

Habeo in me,
quod testetur
pro me.

Omnia propter
vita testimonium
reddat Deo.
Cyr. de duplo
martyrio, initio.

Prob pudor! secundum fortunam aestimatur persona, quum potius secundum personam aestimanda sit fortuna:

Tam bonus reputatur quam dives; tam malus, quam pauper; cum potius tam dives sit reputandus quam bonus, tam pauper quam malus. De contemptu mundi, l. i. c. 16.

Vocation.

How a Gentleman is to demean himselfe in his owne family.

1 Tim 5. 8.
Aug.

Ephes. 5. 31.
ad ult.

Ephes. 6. ad 10.

IF there bee any that provideth not for his owne, and namely for them of his Household, hee denieth the faith, and is worse than an Infidell, saith the Apostle. Now how carefull should we be to remove from us, so hatefull a title as the name of *Infidell*? Have we not our appellation from Christ? but in vaine are wee named after Christ, if we doe not follow Christ. We were not borne to passe our time in an improvident or carelesse sensualitie; we were not created onely to cramme our selves, and spend our daies in security; *Man* (saith *Iob*) *was borne to labour, as the sparkes to flie upward*; at least to provide for his owne family, over which hee is made a Master, by releeving them outwardly with all necessities, and inwardly with all good and wholeesome instructions.

Now to propose you a forme, in what manner you are to demean your selves towards all degrees within your family: I shall little neede, since the Apostle himselfe hath so notably laid downe every ones office or duty: where he sheweth in what manner Wives are to submit themselves unto their Husbands; and againe, how Husbands should love their Wives, *Even as Christ loved the Church, and gave himselfe for it*. In the next ensuing Chapter, he declareth the duty of Children in these words; *Children obey your Parents in the Lord, for this is right*. Then he descendeth to the duty of Parents; *And yee, Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord*. Then touching Servants; *Servants bee obedient unto them that are your masters according to the flesh, with feare and trembling, in singlenesse of your hearts as unto Christ*. Concluding the last duty with masters; *And yee Masters doe the same thing unto them, putting away threatening; and know that even your Master also is in Heaven, neither is there respect of person with him*.

Thus

The English Gentleman.

155

Vocation.

Thus have wee briefly and curiously runne over those particular duties, deputed to every one from the highest to the lowest in their peculiar places and offices; where wee can finde no *exemption* from the Servant to the Master, but that certaine particular duties are enjoyed either. As every mans house is his Castle; so is his *family* a private Common-wealth, wherein if due government bee not observed, nothing but confusion is to bee expected. For the better prevention whereof, I have thought good to set downe sundry cautions, as well for direction in affaires *Temporall*, as *Spiritual*: which observed, it is not to be doubted, but that God will give you all good successe to your endeavours.

Domus, (inquit Aristoteles) est quasi parva Civitas, & Civitas quasi magna domus.

Every family a private Common-wealth.

First therefore, in affaires *Temporall* I could wish you to observe this course; so to *provide* for the releefe and supportance of your *family*, as you may not onely have sufficient for your selves, but also bee helpfull unto others; sufficient for your selves in *providing food* and *apparell*, being all which *Isaack* desired of God; and helpfull unto others, in giving *food* and *rayment* to the fatherlesse, in providing releefe for the desolate and comfortlesse, in harbouring the poore, needy and succourlesse, and briefly in ministring to the *necessity* of the *Scints*, and all such as are of the *family of Faith*. And because *providence* is the way by which releefe both to your selves and others, may bee sufficiently ministred, beware of *Prodigality*, and excesse, *Least you give your honour unto others, and your yeeres to the cruell. Least the strangers should bee filled with your strength, and your labours bee in the house of a stranger. Goe rather to the Pismire, who though she have no guide, governour, nor ruler, provideth in Summer her granary for Winter.* Neither is it sufficient to gather, but frugally to dispose of

How a Gentleman is to bestow himselfe in Temporall affaires within his Family.

Gen. 28. 20.

Deut. 10. 18.

Prov. 5. 9. 10.

Prov. 6. 6, 7.

Vocation.

Luke 15. 16.
Gen. 25. 33.
1 Sam. 14. 27.
Exod. 14. 2.

of that which is gathered. This *Providence* admits of no *Vitellius* break-fasts, nor *Cleopatra's* bankets. The *Prodigals* dainty tooth brought him to feede on *bushes*. *Esa's* to sell his birth-right for a *messe of pottage*. *Ionathans* for a *honey-combe* to endanger his life. The *Israelites* to murmure against *Moses*. *Babylons* golden cup, to fill her full of abominations.

I have observed, and no lesse admired than observed, how some have consumed their estates in satisfying their appetites, and that only in the choice of meats & drinks; and was not this a great vanity? that those whom meats, though lesse delightfull, yet more healthfull, might have sustained, and fewer diseases occasioned, could not content themselves with that which might have better satisfied nature, but to shew themselves *Epicures* rather than *Christians*, will bestow the revennues of a Manour upon the superfluous charge of a supper. For these are they, who like the *Erythrons* bowels, will disgorge as much upon the boundlesse expence of their own *Family*, as might serve well for releeving a whole *Countrey*. These are they who like the *Endive* or *Mistletoe*, suck up all the native verdure and vigor of such plants as they inwreath: for by their excesse, though their owne luscious palats taste no want, the comonalty feelles it, when they goe to the Markets, and finde the rate of all provision inhaunced by such, whose *Prodigality* scarce extends a provident eye to themselves, much lesse to the behoofe of others. It is said of *Cambleses* the gluttonous King of *Lydia*, that he dreamed hee devoured his wife, while they lay sleeping together in the same bed; and finding her hand betweene his teeth when he awaked, hee slew himselfe fearing dishonour. Howsoever the History bee authenticke; sure I am the Morall taxeth such, whose *Epicureall* mindes are only set upon prodigall expence, without respect either of present fortunes, or care to posterity, whose want is oft-times procured by their

The English Gentleman.

157

Vocation.

their riot. To be short, as *Parcimony* is too late when it comes to the *bottom*; so it may be with discretion used, when it is at the *top*: for I approve of his opinion, who would have a *Gentleman* neither to *hoord up niggardly*, nor *last out all lavishly*. For as the *former* argueth a miserable and ignoble minde, so the *latter* sheweth a minde improvident and indiscreet; both which are to bee so avoided, that a *meane* betwixt both may be duely observed. For as I would have a *Gentleman*, even in arguments of outward bounry, shew whence he was descended; so would I have him keepe a hanke, lest his too free disposition be through necessity restrained. So as in matters of expence, I hold his resolve authenticke, who said; *I will never spare where reputation bids me spend, nor spend where honest frugality bids me spare*. It is a good rule, and worthy observation: for whosoever spares, when with credit and reputation he should spend, is indiscreetly sparing; and whosoever spends, when with honest frugality he may spare, is prodigally spending.

Now in government of a *Family*, as I would not have you too remisse; so I would not have you too severe, towards your *Servants* (I meane) and those who have received their severall charge from you: this it was which moved the Apostle to exhort masters to *put away threatening*; adding this reason: *For know that even your Master also is in heaven, neither is there respect of person with him*. Therefore it was Saint *Augustines* prayer unto God, that hee would root out of him, all rashnesse, frowardnesse, roughnesse, unquietnesse, slownesse, slothfulnesse, sluggishnesse, dulnesse of minde, blindnesse of heart, obstinacie of sense, truculencie of manners, disobedience to goodnesse, repugnance of counsell, want of bridling the tongue, making a prey of the poore, shewing violence to the impotent, calumniating the innocent, negligence of subjects, severity towards servants, harshnesse towards familiars, hardnesse towards neighbours.

Hence

Nec sordide custodiat, nec prodige spargat. Salust.

Ephes. 6. 9.

* *Circa domesticos severitatem. Med. cap. 1.*

Vocation.

Deut. 25. 4.
1 Cor. 9. 9.
1 Tim. 5. 18.

How highly to be condemned was that act of *Vedius Pollio*, who tyrannized so much over his servants, that he caused one to be cast into a *Fish pond* for breaking a glasse.

*Iuvenes amā-
runt, senes ode-
runt.*

*Alauda cristam
habet. Proverb.*

Hence note, how in this holy Father's repetition and enumeration of many grievous and odious sins, he toucheth severity towards *servants*, as a hainous and egregious offence: and not without great cause; for if we be taught not to muzzle the Oxe that treadeth out the corne: and that, we are to spare the life of our beast: much more ought wee to have mercy over such as partake with us in the same Image, which we have equally from him received, by whom we live, move and have our being. I approve therefore of them, who put on the spirit of mildnesse towards such as are deputed or substituted under them, bearing with one anothers weakenesse, as those who have a compassionate feeling of humane infirmities, not laying such heavy burdens upon them, as they themselves will not touch with their finger, but will in some measure partake with them in all their labours. But of all other vices incident to *masters*, there is none more hateful in the sight of God and man, than the unthankfulness or disrespect of *Masters* towards their *servants*, when they have spent their strength, and wasted themselves in their service. These like the *Grey-bownd* in the fable, may well say, that they see nothing can please, but that which doth profit: when they were young, able and fit to endure labour, they were respected; whereas now being old, infirme, and helpelesse, either to themselves or others, they are sleightly regarded. Whereas, if they were thankfull *masters*, these whom they once loved for profit-sake in youth, they would now love in age, in respect of the profit they reaped by their youth. But, alas, doe wee not see how nothing is more contemptible than an old Serving-man? He may say he was a man in his time, but that is all. There is no man that will know him, since his blew-coat knew no Cognizance; the losse of his Crest, makes him hang downe his crest, as one crest-fallen: so as the poore *Larke* may boast of more than hee may; for every *Larke* bath his crest, saith *Simonides*, but hee hath none. To redresse

The English Gentleman.

159

Vocation.

dresse this, as in humanity you ought, so I know such as are *Generously* disposed, will: that those who have deserved well under you, being now growne aged, yet unpreferred, may by your care be so maintained, that their service of Labour may be made a service of Prayer, offering their sacrifice of devotion unto *God*, that great Master of a Household, that Hee in his mercy would give a happy successe unto all your endeavours. Now as the *Labourer* is worthy of his wages; for, *curst is he that defrauds the labourer of his hire*: so there is an especiall care required in every *servant* to looke unto that which is given him in charge. For the better discharge whereof, it is injoynd you that be *Masters*, not to bee too remisse in your care and overseeing thereof; for much oversight is usually committed for want of a good overseer. Admonish your *servants* that they intend their charge; suffer them not to idle, but in their peculiar places to doe that which they in duty are to performe, and you in reason are to expect. Wherein, as they proceed in diligence, so are you to requite their care with a cheerefull thankfulness. If it be your lot to have such an one as *Isaack* was, (as rare it is to finde such an one as he was) reward him not with a bleare-eyed *Leab*, for a beautifull and faire *Rachel*: I meane, abridge not, nor scant nor their wages; for this is a discredit to your selfe, and a discouragement to your servants. If he say, *These twenty yeeres I have bene with thee: thine ewes and thy goates have not cast their young, and the rams of thy flocke have I not eaten. Whatsoever was torne of beasts I brought it not unto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes. Thus have I bene twenty yeeres in thine house, and served thee fourteene yeeres for thy two daughters, and six yeeres for thy sheepe, and thou hast changed my wages ten times. If (I say) hee* hath

1 Tim. 5. 18.

*Demum suam
coercere, plerisq;
baud minus ar-
duum est, quam
provinciam re-
gere. Tacit.*

Gen. 29. 23.

Gen. 31. 38.

Gen. 31. 39.

40.


41.

Vocation.

Luk. 12. 45.

Prov. 27. 23.

27

Hydropicam habent consensiam. Aug.

Quanto magis bibunt, tanto magis sitiunt. Quanto magis capiunt, tanto magis cupiunt. Quorum suis neque copia, neque inopia minuitur. Salust. Vera inopia cupiditatum copia.

hath thus served you, and shewne faithfulness in that charge over which hee was appointed, reward him with a bountifull hand, and encourage his care with your best countenance. Whereas, contrariwise, if you meet with such a *Servant*, that saith in his heart, *My master doth deferre his coming*; and shall begin to *smise the servants, and maidens, and to eat, and drinke, and to be drunken*; you are not to use remission to such a *Servant*, but to cut him off, lest you give example unto others, by your indulgence, to be of the like condition. In brieft, as a *good servant* is a precious jewell, tending the profit and credit of him he serveth; so an *evill servant*, whose service is onely to the eye, and not for conscience sake, is a scatterer of his substance whom he serveth; aiming only at his owne private profit, without least respect had to his *Masters* benefit. Difference therefore you are to make of their care in cherishing the one, and chastising the other; which can hardly be effected, unlesse you, who are to make this difference of your *servants*, have an eye to their employments. Neither would I have your care so extended, as to afflict and macerate your selves by your excessive care: a meane is the best both in the preservation of health and wealth. *Be diligent* (saith *Salomon*) *to know the state of thy flocke, and take heed to thy herds*. Yet withall note his conclusion; *Let the milke of thy goates be sufficient for thy food, for the food of thy family, and for the sustenance of thy maids*. Whence you may observe, that to gather is admitted, so the use or end for which we gather be not neglected. For such, whose *Hydropicke* minds are ever raking and reaping, yet know not how to imploy the blessings of God, by a *communicative* exhibition unto others, are become vassals unto their owne; making their gold-adoring affection an infection; their reason treason, and the wealth which they have got them, a witnesse to condemne them.

But I have insisted too long on this point, especially in framing

The English Gentleman.

161

Vocation.

framing my speech to *you*, whose more free-borne dispositions will ever scorne to be tainted with such unworthy aspersions: wherefore I will descend briefly to such instructions, as you are to use touching *spirituall* affaires, being Masters of Households in your private families.

WE reade that *Abraham* commanded his sons, and his household, that they should keepe the way of the Lord, to doe righteousness and judgement: And wee are taught what wee must doe returning from Gods house to our owne: and what we are to doe sitting in our houses, even to lay up Gods word in our heart and in our soule, and binde it ⁱⁿ a signe upon our hand, that it may be as a frontlet betweene our eyes. And not onely to be thus instructed our selves, but to teach them our children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up. And not so onely, but thou shalt write them upon the posts of thine house, and upon thy gates. Whence you see, how no place, time, or occasion is to bee exempted from meditating of God: but especially in Households and Families ought this exercise of devotion to bee frequently and fervently practised; for a Blessing is pronounced upon the performance hereof, as appeareth in the foresaid place, and the next ensuing verse, where hee saith, *Thou shalt doe all that I have commanded you, that your daies may bee multiplied, and the dayes of your children, in the land which the Lord swore unto your fathers to give them, as long as the heavens are above the earth.* Marke the extent of this Blessing, for it promiseth not onely length of dayes to them that performe it, but even to the children of them that performe it; and that in no unfruitfull or barren land, but in the land which the Lord swore unto your fathers to give them;

M

them;

How a Gentleman is to employ himselfe in spirituall affaires within his familie.

Gen. 18. 19.
1 Chron. 1. 2.
Deut. 11. 18.
19.

20.

Verse 21.
Consisting upon a precept and a promise.

Offendit exemplo quod promissum in praevio.
Aug.

Vocation.

Ruth 4. 11, 12.

*Nimum est ne-
gotii contem-
ere
eos quibus pre-
sis, nisi te ipse
contineas.*

*Anima mea quid
fecisti hodie? &c.
Quod malum
hodie sanasti? Se-
nes. de ira, lib. 3.*

them; and that for no short time, but *so long as the hea-
vens are above the earth*. So as, this blessed promise, or
promised blessing, is (as one well observeth) not restrai-
ned, but with an absolute grant extended: so that, even
as the people that were in the gate, and the Elders wi-
shed in the solemnizing of that marriage betwixt *Boaz*
and *Ruth*, that their house might be like the house of *Pha-
rez*; so doubtlesse, whosoever meditates of the Law of
the Lord, making it in his *Family*, as a familiar friend to
direct him, a faithfull counsellor to instruct him, a sweet
companion to delight him, a precious treasure to enrich
him, shall finde successe in his labours, and prosperity in
the worke of his hands.

But amongst all, as it is the use of *Masters* of hous-
holds to call their *servants* to account for the day past;
so be sure, *Gentlemen*, and you who are *Masters* of hou-
ses, to enter into your owne hearts, by a serious examina-
tion had every night, what you have done, or how you
have employed your selves, and those *Talents* which
God hath bestowed on you, the day past; in imitation
of that blessed Father, who every night examined him-
selfe, calling his soule to a strict account, after this man-
ner; *O my soule, what hast thou done this day?* What
good hast thou omitted? what evill hast thou commit-
ted? what good, which thou shouldst have done?
what evill, which thou shouldst not have done? Where
are the poore thou hast releevd? the sicke or captive
thou hast visited? the Orphan or widow thou hast
comforted? Where are the naked, whom thou hast
cloathed? the hungry, whom thou hast refreshed? the
afflicted and desolate, whom thou hast harboured? *O*
my soule, when it shall be demanded of thee, *Quid co-
medisti pauper?* how poorely wilt thou looke, when there
is not one poore man that will witnesse thy almes? A-
gaine, when it shal be demanded of thee, *Vbi nudus quem
amicum visti?* how naked wilt thou appeare, when there

The English Gentleman.

163

Vocation.

is not one naked soule that will speake for thee? Again, when it shall be demanded of thee, *Vbi sitiens quem potasti? esuriens quem pavisti? Vbi captivus quem visitasti? Vbi mortuus quem relevasti?* O my soule, how forlorne, wretched, and uncomfortable will thy condition bee, when there shall not appeare so much as one witnesse for thee to expresse thy charity? not one *poore soule* whom thou hast releevd! one *naked* whom thou hast cloathed! nor one *thirstie* whom thou hast refreshed! nor one *hungry* whom thou hast harboured! nor a *cap-tive* whom thou hast visited! nor one *afflicted* whom thou hast comforted! Thus to call your selves to account, by meditating ever with Saint *Hierome* of the judgement day, will bee a meanes to rectifie your affections, mortifie all inordinate motions; purifie you throughout, that you may bee examples of piety unto others in your life, and heires of glory after death: concluding most comfortably with the foresaid Father; *If my mother should hang about mee, my father lye in my way to stoppe me, my wife and children weepe about mee, I would throw off my mother, neglect my father, contemne the lamentation of my wife and children, to meet my Saviour Christ Iesus.* For the furtherance of which holy resolution, let no day passe over your heads, wherein you addresse not your selves to some good action or employment. Wherefore *Apelles* posie was this, *Let no day passe without a line.* Be sure every day you doe some good, then draw one line at the least: according to that, *Line upon line, line upon line.* And *Pythagoras* posie was this, *Sit not still upon the measure of corne.* Doe not looke to eat, except you sweat for it: according to that, *He which will not worke, let him not eat.* In my Fathers house (saith Christ) *are many mansions.* So that no man may sing his soule a sweet *requiem*, saying with that Cormorant in the Gospell, *Soule take thy rest:* for in heaven onely, which is our *Fathers house*, there are *many mansions* to rest in.

M 2

In

*Veni ad iudici-
um. Hieron.*

*Paratum est cor
meum. Ibid.*

*Nulla dies sine
linea.
Esaï. 28. 10.
Chanees ne infi-
deas.*

2 Thess. 3. 10.

Ioh. 14. 3.

Luke 12 19.

Vocation.*Uterius.*

Luke 14. 10.
*Nunquam ei
 praeſſe familie,
 quae parum ſlu-
 dioſe eſt divine
 glorie.*

Philp 3. 14.

In this world, which is not of our *Fathers houſe*, there are not *many manſions* to reſt in, but onely *Vine-yards* to worke in. Wherein, becauſe not to *goe forward*, is to *goe backe-ward*, we are to labour even to the day of our change. Hereupon *Charles* the fifth gave this Embleme, *Stand not ſtill, but goe on further; Uterius*: as God ſaith to his gueſt, *Superius*: *Sit not ſtill, but ſit up higher*, Doing thus, and reſolving to be no *maſters* over that *Family*, whoſe chiefelt care is not the advancement of Gods glory, you ſhall demeane your ſelves, being here worthy that *Vocation* or calling, over which you are placed, and afterwards, by following hard *toward the mark*, obtaine the *prize of the high calling of God in Chriſt Ieſus*.

THE



THE ENGLISH GENTLEMAN.

Argument.

Of the difference of Recreations; Of the moderate and immoderate use of Recreation; Of the Benefits redounding from the One, and inconveniences arising from the Other; Of Recreations best sorting with the qualitie of a Gentleman; And how he is to bestow himselfe in them.

RECREATION.



RECREATION, being a refresher of the minde, and an enabler of the bodie to any office wherein it shall be imployed; brancheth it selfe into many kinds; as *Hawking*, which pleasure, one termed the object of a great minde, whose aymes were so farre above earth, as he resolves to retire awhile from earth, and make an Evening flight in the aire. *Hunting*, where

Observat. 5.
The difference of Recreations.

Recreation.

Vid. Strab.

Vid. Plut.

Aul. Gell. in

nost. Att.

Laert. in vit.

Cbyl.

L. Flor. lib. 3. c. 8.

Balearis narrat,

à qua gente Ba-

listas nomen

du:isse, verissi-

mile est, jaculan-

di aut omnium

facile principes.

esse.

Luculliani Hor-

ti. vid. Plut. in

vit.

a Cynosargus, lo-

cus in quo pale-

stritæ exerceban-

tur; Ceroistroiū,

in quo eorum

corpora unge-

bantur.

b Circus, quia

aculeatis spiculis

circumfusus.

vid. Varro. de

antiq. Rom.

c Hæc quæ diffi-

cilis turget Pa-

genica pluma,

Folleminis luxa

est, & minus

artificiâ. M. ir-

istat. lib. 14. 45.

the *Hounds* at a losse shew themselves subtile *Sophisters*, arguing by their Silence, the game came not heretogaine, by being mute, it came not there; *Ergo*, by spending their mouthes it came here. *Fishing*, which may be well called the *Emblema* of this world, where miserable man, like the de'uded fish, is ever nibbling at the bait of vanitie. *Swimming*, an exercise more usuall than naturall, and may have resemblance to these diving heads, who are ever sounding the depths of others secrets; or swimming against the streame, may glance at such whose only delight is opposition. *Running*, a Recreation famously ancient, solemnized by the continued succession or revolution of many ages, upon the *Olympiads* in Greece, so as the account or yearly computation came from Races and other solemn games used on *Olympus*. *Wrestling*, *Leaping*, *Dancing*, and many other *Recreations* of like sort, as they were by the continuance of many yeeres upon *Olympus* kept, and with publike feasts duly celebrated: so in many places of this Kingdome, both Southward in their *Wakes*, and Northward in their *Summerings*, the very same *Recreations* are to this day continued. *Shooting* amongst the *Scythians* and *Parthians*, was an exercise of especiall request, as after ward amongst the *Amazonites*, being women expert above all people of the world in *Shooting* and practising the Dart. *Bowling* amongst the *Romans* was much used, especially in *Lucullus* time, whose Garden-alleyes were ever stored with young *Gentlemen*, who resorted thither to *Recreate* themselves with this exercise. The *Greekes* had a *Cynosargus*, to traine and exercise their *Youth* in *Wrestling*, and a *Ceroistroium* to annoint their bodies in before they wrestled. The ancient *Romans* had a *Circus*, to inure and practise their *Youth* against military service, wherein they wrestled & contended. They used likewise, as the *French* doe to this day, the exercise of the *Ball*, which play is never sufficiently praised by *Galen*: being an exercise wherein

wherein all the organs or faculties of mans body are to be employed; as the eye to be quicke and sharpe in seeing, the hand ready in receiving, the body nimble in moving, the legges speedy in recovering. That *Fencing* also was of much use and practice among the *Romans*, even in their height of glory, and during the flourishing time of their Empire, may appeare by that high commendation which *Cicero* giveth it, terming it, *The strongest and sovereignest exercise against death and griefe*. That *Jousts* *Tournaments* and *Barriers* (likewise) were amongst our ancient Knights usually practised and observed, both for gaining the favour of such Ladies as they loved, as also for the honour of their Country, vanquishing such strangers with whom they contended; may appeare in Histories of all ages.

d Fortissima adversus mentem
& dolorem disciplina.

Or to descend to more soft and effeminate *Recreations*: we shall finde, of what great esteeme *Musicke* was, even with some, who were in yeeres as ripe, as they were for wisdom rare. *Socrates*, when hee was well stricke in yeeres, learned to play upon the Harpe. *Minerva* and *Aleibiades* disliked the lowd *Musicke* of Dulcimers and Shalmes, but admired the warbling straines of the Harpe. *Plato* and *Aristotle* would have a man well brought up in *Musicke*. *Lycorgus* in his sharpe lawes allowes of *Musicke*. *Chyron* taught *Achilles* in his tender yeeres, *Musicke* *Achasia*, with *Diotima* and *Hermione*, taught *Pericles* Prince of *Troy* (or rather Duke of *Athens*) *Musicke*. *Epaminondas* of *Leuctra*, was experienced in *Musicke*. *Themistocles* was lesse esteemed, because not seene in *Musicke*. *Alexander* was so ravished with *Musicke*, that when he heard a Trumpet, hee used to cry *ad arma, ad arma*; not able to containe himselfe: so highly were his spirits erected by the force of *Musicke*.

Vid Plut. in Apotheg & in vit. Socr.

Plat. in Repub. Vid. Plut. in vit. Lycorg.

Painting likewise among the ancient *Pagans*, was for a *Recreation* used, though at this day, through the disho-

Recreation.

nour our painted Sepulchers doe to their maker, much abused. *Fabius* surnamed *Pictor* from whence the *Fabii* tooke their names, was a painter, for he painted the walls of the Temple of Peace. *Metrodorus* a Philosopher and painter of *Athens*, sent to by *L. Paulus* to bring up his children, and to decke the Roman triumphs. *Protagenes* his table wherein *Bacchus* was painted, moved King *Demetrius* lying at the City *Rhodes*, so much to admire his rare art and Workmanship, that whereas he might have consumed the City with fire, he would not for the preciousnesse of that table: and therefore staying to bid them battell, wonne not the City at all. So *Campaste* pictured out in her colours by *Apelles*; and *Crotons* five daughters, lively pourtrai'd by *Zexxes*, gained those famous Artists no lesse honour. Howsoever his art was in painting, I cannot chuse but commend his quicke wit in answering, being by them reproved whom hee most distasted; and thus it was. Two Cardinals reproving one *Raphael* a painter, in that he had made the pictures of *Peter* and *Paul* too red, answered, that *Saint Peter* and *Saint Paul* were even as red in heaven, as they saw them there; so see the Church governed by such as they were. This device or invention of painting, was by the Pagans generally, but especially those of the better sort, taken onely for a recreation, and no trade or profession; labouring to shew their cunning in beautifying, garnishing and adorning the triumphs of their Conquerours, or indecoring their Temples dedicated to the gods. As the *Scythes* used to erect obeliskes or square stones upon the hearse of the deceased; in number so many as he had slaine of his enemies: where he that had not slaine an enemy could not drinke of the Goblet, spiced with the ashes of some memorable Ancestors, at solemne feasts and banquets. For other painting (too much affected at this day) it was not so much as used by any Matron, Wife, or Virgin, whose best red was shamesfastnesse, and choiseft

Recreation.

choicest beauty maiden bashfulness: onely, as *Festus Pompeius* saith, common and base whores, called *Shani-cola*, used daubing of themselves, though with the vilest stuffe. But this may seeme an *art* rather than a *recreation*; we will therefore descend to some others, whose use refresheth and recreateth the minde, if imployed as they were first intended, being rather to beguile time, than to reape gaine.

And first for the antiquity of *Dice-play*, wee have plenty of authorities every where occurring: being much used by all the Roman Emperours at banquets and solemne meetings, where they bestowed themselves and the time, at no game so much as dice. So as, *Augustus* was said to be a serious gamester at dice: affecting them much, when at any time he retired from Court or Campe. Whence it is, that *Suetonius* bringeth in *Augustus Caesar* speaking thus; *Si quas manus remisit enique exegissem: aut retinuissem quod enique donavi, vicissem, &c.* If I had exalted those chances which I remitted every one, and kept that which I bestowed, I had gotten by play; whereas now I am a loser by my bounty. Though no game more ancient, or which indeed requireth a conceit more pregnant than the *Chess*; which we read to have beene in great request amongst the ancient Romans, whereof wee have a History in the time of *Caius Caligula*, tending to this purpose. This Emperour being naturally addicted to all cruelty, chanced one day amongst others to send for one *Canis Iulius* a Philosopher of eminent esteeme at that time: with whom, after some conference, the Emperour fell into such a rage; as hee bade him depart thence, but expect within short time to receive due censure for his boldnesse: For (quoth he) *flatter not thy selfe with a foolish hope of longer life, for I have doomed thee to bee drawne by the officer unto death*: But see with what resolution this noble *Canis* bore himselfe! *I thank you* (quoth he) *most gracious Emperour,* and

*Nazian. contra
mulieres in: mo-
dice comptas.
Nescit equo ru-
d. s. Hætere inge-
nuus puer, vena-
riq; timet lu-
dere doctior. seu
Græco jubeas
trocho, seu malis
vetita legibus
alea. Hor. Od. 4. 8.
Consule Victo-
rem, in vit. Im-
perator.
Studiosus aleæ
luser. ibid.
Suet. in Aug.*

The English Gentleman.

*v*ocatus numeravit calculus,
 & sodali suo;
*V*ide (inquit) ne
 post mortem me-
 am mentiaris te
 vicisse. Tum an-
 nuens Centuri-
 on: Testis (in-
 quit) erit, uno
 me antecedere.
Sen. de tranq.
anim.

and so departed. Within some few dayes after, the Officer (according to the Emperours commandement) repaired to the houses of such as were adjudged, not by any legall proceſſe, but only by the Emperours pleasure, to ſuffer death; amongſt which, he made repair to *Canius* houſe, whom hee found playing at *Cheſſe* with one of his companions. The Officer without delay gave him ſummons to prepare himſelfe, for it was the Emperours pleaſure he ſhould dye: whereat, as one nothing amazed or diſcouraged, hee called the Officer unto him and numbring the *Cheſſe-men* before him and his companion with whom he played: *See* (quoth he) *that after my death thou report not that thou haſt the better of the game*: then calling upon the Centurion or Officer, *Bee you witneſſe* (quoth he) *that I was before him one*. Thus laughed this noble Philoſopher at death, inſulting as much over death, as he inſulted over him, who adjudged him to death. This kinde of game, now of latter yeares is growne ſo familiar with moſt of our neighbouring Countries, as no one play more affected or more generally uſed. So as we have heard of an *Ape* who plaid at *Cheſſe* in *Portugall*: which implied, the daily uſe and practice of that game, brought the *Ape* to that imitation. And certainly, there is no one game which may ſeeme to repreſent the ſtate of mans life to the full, ſo well as the *Cheſſe*. For there you ſhall finde Princes and Beggars, and perſons of all conditions ranked in their proper and peculiar places; yet when the game is done, they are all truſt'd up in a bagge together: and where then appeares any difference berwixt the pooreſt Begger, and the potentest Peere? The like may be obſerved in this ſtage of humane frailty: while we are here ſet to ſhew during the *Cheſſe-game* of this life, wee are according to our ſeverall rankes eſteemed; and ſit it ſhould bee ſo, for elſe ſhould all degrees bee promiſcuouſly confounded: but no ſooner is the game done, the

The English Gentleman.

171

Recreation.

the thred of our short life spunne, than wee are throwne into a bagge, a poore shrowding shæet, for that is all that wee must carry with us : where there shall be no difference betwixt the greatest and least, highest and lowest : for then it shall not be asked us how much we had, but how we disposed of that we had.

Thus farre have we discourfed of the first part, to wit, of the *difference of recreations* : thinking it sufficient to have touched onely such as are most usull and knowne unto us. For some others, which wee have purposely omitted, lest our *Mindian* gate should grow greater than our City, we shall have occasion to speake of some of them, when we are to discourse of such *Recreations*, as are to be made choise of by *Gentlemen* of best ranke and quality. In the meane time wee will descend to the second part, to wit, the moderate and immoderate use of *Recreation*.

IF wee eat too much honey, it will grow distastfull ; so in *Recreations*, if we exceed, they must needs grow hurtfull. I approve therefore of his opinion, who adviseth us to doe with *Recreations*, and such pleasures wherein we take delight, as Nurfes doe with their breasts to weane young children from them : annoint them a little with Aloes ; sprinkling our sweetest delights with some bitternesse, to weane us from them with more easinesse. Neither is it my meaning that *Gentlemen* should be so from the pleasure of *Recreation* weaned, as if from society wholly estranged : for this were like him, who became *Hermis* because he might not have her he loved. Or like to him who immurd himselfe in a Rocke, as if hee cared not a button for the world having bestowed upon buttons all the State hee had in the world. But rather so to attemper or allay the sweetnesse of such pleasures or delights as they betetake them-

Of the moderate and immoderate use of Recreation.

Pic. Mirand. in Epist. ad Hermol.

Recreation.

themselves to, that they bee never too much besotted with them. This course that *Gentleman* took, who perceiving himselfe too much affected on *Hawking*, resolved one day to weane his minde a litle from it, by trying his patience with some inconveniences incident to it. Wherefore he set a lazie *Haggard* on his fist, and goes to his sport: where he findes store of game, but few flights; for wheresoever the *Partridge* flew, his *Hawke* never made farther flight than from tree to tree, which drove the *Gentleman* falconer to such impatience, as hee lesse affected the pleasure for long time after. The like I have heard of a *Gentleman* who used much *bowling*: which *Recreation* he so continually practised, for the love hee bore it, as his occasions were much neglected by it, which to prevent, as he rode farre for his pleasure, so hee stayed late ere hee returned home, of purpose, so to become wearied, that his minde by that meanes might from his pleasure be the sooner weaned. But these experiments as they are oft failing, where the minde is not come to settling: so in my opinion there is no meanes better or surer to weane man, endued with reason, from being too much captived or chained with these pleasures, than to consider what benefits redound from *moderate Recreation*, and againe what inconveniences arise from *immoderate* delight therein. First then, let us consider the end for which *Recreations* were ordained, and wee shall finde that they were rather intended to beguile time, than to bestow our selves on them all our time. Though many, too many there bee, who will not sticke to say with him who sported himselfe in the warme Sunne, *Utinam hoc esset vivere*, would to God this were to live; would to God this *Recreation* were a *Vocation*, this pleasure my trade for ever. No, as *Recreation* was at first intended for refreshing the minde, and enabling the body to performe such offices as are requisite to bee performed: so is it not to bee made a

Trade

The English Gentleman.

173

Recreation.

Trade or Profession, as if wee should there set up our rest, and intend nothing else. Consider therefore the *Benefits* which redound by a *moderate* or temperate use of *Recreation*.

First, it refresheth or cherisheth the minde, accommodating it to all studies: clearing the understanding which would be easily depressed, if either with worldly cares, or more noble and generous studies wholly restrained. It is said of *Asinius Pollio*, that after the tenth houre he would be retained in no businesse, neither after that houre would hee read so much as any Letter. Of *Cato* likewise, that he used to refresh his minde with wine: the like of *Solon* and *Archeilans*, that they would usually cheere their spirits with wine: yet whosoever should object drunkennesse to *Cato*, might sooner prove that crime honest, than *Cato* dishonest. So as, whether we beleeeve the Greeke Poet, *it is sometimes pleasing to be a little madding*; or *Plato*, who in vaine expelled Poets the bounds of his Common-weale; or *Aristotle*, *That there can never be any great wit without some mixture of folly*: we shall finde, that even the gravest and most experienced *Statists* have sometimes retired themselves from more serious affairs, to refresh and solace their tired spirits with *moderate recreations*. The Poet excellently describes a man buried in the deepe slumber of contemplation, after this manner;

He dies, pent up with studie and with care.

So were the *Anchorites* and *Hermits* in former time; being wholly divided from society: yea so immured; as they seemed to be buried living. Whose conversation, as (questionlesse) it argued a great mortification of all mundane desires; so it ministred matter of admiration to such, who given to carnall liberty, wondred how men made

*The benefits
redounding
from moderate Recreation.
Sen. de Tranq.
animo.*

*Nullum magnum ingenium
sine mixtura
dementiae fuit.
ibid.*

Horat. l. i. ep. 7.

Recreation.

Celle & ex i habitatione cognate sunt. Ver. de vit. solutar.

Non calathum Iuno, non arcum semper Apollo Tendit, amant requiem corpora fessa suam.

made of earth, could bee so estranged from conversing with inhabitants of earth. But to leave these, and imagine their conversation to bee in Heaven, though their habitation was on earth: wee perceive hence, how beneficiall *Recreation* is to the minde, in cheering, solacing, and refreshing her, if used with *Moderation*. How it lessens those burdens of cares, wherewith she is oppressed, revives the spirits, as if from death restored, clears the understanding, as if her eyes long time shut, were now unsealed, and quickens the invention, by this sweet respiration, as if newly moulded. Neither is this *Benefit* so restrained, as if it extended only to the mind; for it conferses a *Benefit* likewise to the body, by enabling it to performe such Labours, Tasks or Offices, as it is to be employed or exercised withall. There are two proverbs which may bee properly applied to this purpose; *Once in the yeere Apollo laughs*; this approves the use of *moderate Recreation*. *Apollo's bow's not alwayes bent*; this shewes that humane employments are to be seasoned by *Recreation*: we are sometimes to unbend the bow, or it will lose his strength. Continuall or incessant employment cannot be endured: there must be some intermission, or the bodie becomes enfeebled. As for example; observe these men who either encombred with worldly affaires, so tye and tether themselves to their businesse, as they intermit no time for effecting that which they goe about: or such as wholly nailed to their Deske, admit no time for *Recreation*, lest they should thereby hinder the progresse of their studies. See how pale and meager they looke, how sickely and infirme in the state of their bodies, how weakke and defective in their constitution? So as to compare one of these weaklings with such an one as intermits occasions of businesse, rather than he will prejudice his health: reserving times as well for *Recreation* and pleasure, as for employment and labour, were to present a spectacle of

Inim

The English Gentleman.

175

Iulus Dwarf, not 2. foot high, & weighing but 17. pound with *Iolanus* the youthfull son of *Iphiclus*, whose feature was free, complexion fresh, and youth renewing; such difference in proportion, such odds in strength of constitution. For observe one of these starved worldlings, whose aimes are onely to gather and number, without doing either themselves or others good with that they gather; with what a fallow and earthy complexion they looke, being turned all earth before they returne to earth. And what may be the cause hereof, but their incessant care of getting, their continuall desire of gaining, being ever gaping till their *mouthes be filled with gravell*. So these who are wholly given and solely devoted to a private or retired life, how unlike are they to such as use and frequent society? For their bodies, as they are much weakened and enfeebled, so is the heat and vigour of their spirits lessened and resolved, yea their dayes for most part shortned and abridged, the cause of all which proceedeth from a continuall secluding and dividing themselves from company, and use of such *Recreations*, as all creatures in their kinde require and observe. For if wee would have recourse to creatures of all sorts, wee shall finde every one in his kinde observe a *Recreation* or refreshment in their nature. As the *Beast* in his chace, the *Bird* in her choice, the *Snake* in her speckled case, the *Polypus* in her change, yea the *Dolphin* is said to sport and play in the water. For as * *All things were created for Gods pleasure, so hath he created all things to recreate and refresh themselves in their owne nature.*

Thus farre have we discoursed of *moderate Recreation*, and of the *benefits* which redound from it; being equally commodious to the minde as well as the body, the body as well as the minde: to the minde in refreshing, cherishing and accommodating it to all studies; to the understanding, in clearing it from the mists of sadness: so the body, in enabling it for the performance of such

Recreation.

Sueton. Tranq.
xii. c. xii.

*Aurilia bellua
fera, immanis,
intoleranda est.
Salust.*

*Domiporta, Li-
max; quia
-limum serpen-
da relinquit.
Vid. Alciat. in
Emblem. Alian.
in n. l. Hist.
* Rev. 4. 11.*

Recreation.

The inconveniences arising from immoderate Recreation.

Immoderatione relaxantur artus, imminuitur vires: moderatione relegantur artus, reparantur vires. Laert. in vit. Chyl.

Num. 11. 33.

Eccles. 7. 4.

Amos 6. 4.

such labours, tasks, or offices, as it is to be employed or interessed in. It now rests that we speake something of her opposite, to wit, of *immoderate recreation*, and the *inconveniences* which arise from thence; whereof wee shall but need to speake a word or two, and so descend to more usefull points touching this Observation.

AS the winde *Cacius* drawes unto it clouds, so doth *immoderate recreation* draw unto it divers and sundry maine *inconveniences*: for this *immoderation* is a loosener of the sinewes, and a lessener of the strength, as *Moderation* is a combiner of the sinewes, and a refiner of the strength. So dangerous is the surfet which wee take of pleasure or *Recreation*, as in this wee resemble *Chylo*, who being taken with the apprehension of too much joy, instantly died. Now who seeth not how the sweetest pleasures doe the soonest procure a surfet? being such as most delight, and therefore aptest to cloy. How soone were the *Israelites* cloyed with *Quailes*, *even while the flesh was yet betweene their teeth, and before it was chewed?* So apt are wee rather to dive than dippe our hand in honey. Most true shall every one by his owne experience finde that saying of *Salomon* to bee; *It is better to goe to the house of mourning, than to goe to the house of feasting*: for there may we see the hand of God, and learne to examine our lives, making use of their mortality, by raking consideration of our owne frailty. Whereas in the house of feasting, wee are apt to forget the day of our changing, saying with the *Epicure*, *Eat, drinke, and play*; but never concluding with him, *To morrow we shall die*. So apt are we with *Messala Corvinus* to forget our own name, *Man*, who is said to be corruption; and the son of man, wormes mear. For in this Summer Parlour or floury Abour of our prosperity, wee can finde time to solace

The English Gentleman.

177

Recreation.

Amos 6.4.

3.

6.

In the yeere of
Iubile all cap-
tives were de-
livered, all
slaves enfran-
chised, all debts
discharged.

solace and recreates our selves: Lie upon beds of Ivery, and stretch our selves upon our beds, and eat of the Lambes of the flocke, and the Calves out of the stall. Singing to the sound of the Viole, and inventing to our selves instruments of musicke like David. Drinking wine in bowles, and anointing our selves with the chiefe oylments, but no man is sorry for the affliction of Ioseph. So universall are we in our Iubile, having once shaken off our former captivity. To prevent which forgetfulness, it were not amisse to imitate the Romane Princes, who (as I have elswhere noted) when they were at any time in their conquests or victorious triumphs with acclamations received, and by the generall applause of the people extolled, there stood one alwaies behinde them in their Throne, to pull them by the sleeve, with *Memento te esse hominem*: for the consideration of humane frailty is the soveraignest meanes to weane man from vain-glory. Whence it was that *Themistocles*, when *Symonides* told him, that he would teach him the Art of memory, answered, He had rather learne the Art of forgetfulness; saying, hee could remember enough; but many things hee could not forget, which were necessary to be forgotten; as the over-weening conceit of himselfe, the glory of his exploits, and merit of his actions, the memory whereof tended more to his prejudice than profit.

But to descend to the particular inconveniences occasioned by immoderate Recreation; wee shall finde both the Minde and Body, as by Moderation cheered and refreshed, so by Immoderation annoyed and distempered. It was a good rule which those great men of Rome observed in their Feastings and Cup-meetings; Wee will drinke not to drowne us, but to drowne care in us. Not to reave sense, but revive sense. Not as those who are ever carousing in the cup of *Nepenthe*, steeping their senses in the Lethe of forgetfulness. For these, like those base *Elysos* slaved to ebriety, have buried

Seu. de tranqu.
anim.

Plut. in Apoth.

N

ried

Recreation.

ried that glory of man, the reasonable part, in the lees of sensuality. These are so farre from standing upon their guard, as the Devill may safely enter either upon the Fore-ward or Rere-ward without resistance: for mans securitie is the Devils opportunity, which hee will not slip, though man sleepe.

I read of one *Leonides* a Captaine, who perceiving his souldiers left their watch, upon the City walls, and did nothing all the day long but quaffe and riddle in Ale-houses neere adjoyning, commanded that the *Ale-houses* should be removed, being the *Citadels* wherein they resided, from that place where they stood, and set up close by the walls; that seeing the souldiers would never keepe out of them, at the least wile that they might watch as well as drinke in them. These were souldiers fit for such a Captaine, and a Captaine worthy the training of such souldiers; being one who could sort himselfe to the necessity of the time, and frame himselfe to their humour; when he could not bring them off with more honour, yet be brought them to stand upon their guard, though they could hardly stand to their tackling; so as I conclude, their March could not chuse but be lazie, when their heads were so heaveie. Generally, but irregularly is this broad-spreading vice of *Drunkenness* holden now a dayes for a *Recreation*; so deeply rooted is the custome of impiety, being once strengthened by impunitie. For what is our Sabbath *Recreation* in City and Country, but drinking and carousing, imagining (belike) that the Sabbath cannot be prophaned, if we use not such workes or labours wherein our *Vocation* is usually employed? If the *Jewes* made the Temple of God a *Denn* of *thieves*; we come neere them in making that our Temple, which gives harbour unto theeves. For what are our City or Countrey Ale-houses, for most part, but the *Divels Boashe*, where all enormities are acted, all impieties hatched, all mischievous pra-

ctices

*Aliaq. in varia
Hist. 1.3. ca. 14.*

*Dies festos nolite
inhonorare (in-
quit Jgnatius)
sed tamen aſut
illi, qui licentius
epulando crapu-
la indulgent, aut
calices haurien-
do ebrietatem
fovent?*

*Melius est quod
omni die fede-
rent, quam om-
ni die salia-
rent.*

*Aug. sup. Ps. 32.
Mark. 11. 17.*

The English Gentleman.

179

Recreation.

Stices plotted and contrived? These are those sinkes of
siane, where all pollution and uncleannesse raigneth,
where fearfull oathes and prophanation rageth, whence
all sensuall liberty ariseth.

O *Gentlemen*, let not this professed friend to securi-
tie attend you! It will make you unlike your selves,
transforming that glorious image which you have re-
ceived, like *Circes* guests, who became *Swine*, by being
too sensually affected. It was sage *Cleobulus* saying,
*That ones servant made merry with wine, was not to bee
punished; for (saith hee) in seeing him, thou shalt see thy
fally of drunkennesse all the better.* Whence it was that
some Countreies have formerly used (though the custome
seeme scarcely approved) to make their slaves or vassals
drunke, to shew unto their children the brutish conditi-
on of that vice; whereby they might be the better wea-
ned and deterred from that, which through the liberty
of *Tombis* is usually affected. For if we should but observe
the brain-sicke humours of these professed drunkards,
wee would rather admire how reason should bee so
strangely drenched and drowned in the lees of senselesse
stupidity, than ever be drawne to become affecters of
so loathsome a vice. Yet see the misery of deluded man;
how many, and those of excellentest parts, have beene
and are besotted with this sinne? for who ever lived,
and shewed more absolute perfection in action and per-
son, than that great Conqueror and Commander of the
whole world, *Alexander* the great? Yet what uncomely
parts plaid he in his drunkennesse? How full of noble
affability and princely courtesie being sober? How pas-
sionately violent, once fallen to distemper? Witnesse the
burning of *Persopolis*, to which cruell attempt hee was
perswaded by a common and proffest Scrumper, even
Thais, whom all *Greece* had noted for a publike prosti-
tute. Likewise his killing of *Clitus*, being one whom he
so dearly affected, as he was never well, but when hee

*Homer. in Odyss.
Horat. in Epist.
Laert. in vit.
Cleob.*

*Vid. Quint.
Curt. lib. 5.*

Recreation.

*Armatis, divum
nullus pudor.
Sil' Ital.*

Plato.

Plutarch.

Macrobius.

enjoyed his company. Of both which facts he so repented, as it was long ere he would be comforted. Neither onely such as hee, who was a Souldier, and therefore might seeme rather to claime in some sort a liberty in this kind: (for of al others, we observe such as these to be more addicted to these distempers, than others whose more civill and peaceable conversation have inur'd them to a better temper :) but even those (I say) whose sincerity of life, and severity of discipline had gained them all esteeme in their Countrey, have beene likewise branded with this aspersion. As *Censorius Cato*, than whom none more strict or regular; *Asinius Pollio*, than whom none more gracious or popular; *Solon*, than whom none more legall; *Archefilans*, than whom none more formal. Yet if we did but note how much this vice was by the *Pagans* themselves abhorred, and how they laboured to prevent the very meanes whereby this vice might bee either cherished or introduced, we would wonder that moderation in a *Heathen*, should be so weakly seconded by a *Christian*. Amongst them, kinsmen kissed their kinswomen, to know whether they drunke wine or no; and if they had, to be punished by death, or banished into some Iland. *Plutarch* saith, *That if the Matrons had any necessity to drinke wine, either because they were sicke or weake, the Senate was to give them licence, and not then in Rome neither, but out of the City.* And how much it was hated, may appeare by the testimonie of *Macrobius*, who saith, *That there were two Senators in Rome chiding; and the one called the others wife an adulteresse, and the other his wife a Drunkard, and it was judged that to bee a Drunkard was more infamy.* Thus you see even in *Pagans*, who had but onely the light of Nature to direct them, how loth they were to drowne the light of reason through drunkenness, being indeed (as a good Father well observeth) *An enemy to the knowledge of God.*

To

The English Gentleman.

To conclude then this first point; may it be farre from you *Gentlemen* to deprive your selves of that which distinguisheth you from beasts: make not that an exercise or *Recreation*, which refresheth not, but darkeneth the understanding. Drinke you may, and drinke wine you may, for we cannot allow the device of *Thracius*, but we must disallow Saint *Pauls* advice to *Timothy*, *Use a little wine for thy stomachs sake, and thine often infirmities*. So as you are not enjoined such a strict or *Laconian* abstinence, as if you were not to drinke wine at all: for being commanded not to drinke, it is to bee implied, not to use *drunkenesse*, wherein is *excesso*; for in many places are we allegorically and not literally to cleave to the Text. As for *Origen*, strange it is, that perverting so many other places by *Allegories*, only he should pervert one place, by not admitting an *Allegory*. For our Lord commanding to cut off the foote, or any part of the body which offendeth us, doth not meane wee should cut off our members with a knife, but our carnall affections with a holy and mortified life; whence it is, that *Origen* was iustly punished by using too little diligence, where there was great need, because hee used too great diligence where there was little need. No lesse worthy was *Democritus* errour of reproving, who was blinded before he was blinde: for a Christian need not put out his eyes, for feare of seeing a woman, since howsoever his bodily eye see, yet still his heart is blinde against all unlawfull desires. Neither was *Crates Thebanus* well advised, who did cast his money into the Sea, saying, *Nay sure I will drowne you first in the Sea, rather than you should drowne me in covetousnesse and care*. Lastly, *Thracius*, of whom *Aulus Gellius* writeth, was for any thing that I can see, even at that time most of all drunken, when he cut downe all his vines, lest he should bee drunken. No, I admit of no such strict Stoicisme; but rather (as I formerly noted) to use wine or any such

Recreation.



1 Tim. 6. 23.
Monico vino utere.
Ecclesia mater est, non verca non est; libertas datur ad necessitatem, modo cohibetur ad vanitatem.
a Ita evenit, ut cum aliquid ubi non oportet adhibetur, illic ubi oportet negligatur.
Tortol. lib. de peniten. initio. b In Apolog. c. 45 Democritus ex-cacando seipsum incontinens in enendatione proficietur.
At Christianus salus oculi se-minam videt, animo adversus libidines cecus est.
c Ego mergam vos, ne ipse mer-sar a vobis.
d Noctium Attic. l. 19. c. 13. Homo miser vi-tes suas sibi om-nes detruncat.

Recreation.

Strong drinke to strengthen and comfort Nature, but not to impair her strength or ease her. For as by a little we are usually refreshed, so by too much are wee dunned and oppressed.

There are some like wife, and these formost part of the higher sort (I could wish they were likewise of the better sort) who repaire to the *House of the strange woman*, sleeping in the bed of sinne, thinking so to put from them the *evill day*. And these are such as make *whoredome* a Recreation, sticking not to commit sinne even with greedinesse, so they may cover their shame with the curtaine of darkenesse. But that is a wofull Recreation, which brings both soule and body to confusion, singing *Eythmachus* song; *Shore* is the pleasure of Fornication; but *overall* is the punishment due to the Fornicator: so as, though he enjoy pleasure for a time, he shall be tormented for ever. But consider this, *Gentlemen*; you (I say) whose better breeding hath instructed you in the knowledge of better things; that if no future respect might move you (as God forbid it should not move and remove you from these licentious delights) yet respect to the place whence you descended, the tender of your credit which should bee principally valued, the example which you give, and by which inferiours are directed, should bee of force to weane you from all inordinate affections, the end whereof is bitternesse; though the beginning promise sweetnesse. It was *Demosthenes* answer unto *Lais*, upon setting a price of her body, *Non enim tanti poenitere*: sure I am, howsoever this Heathen Orator prized his money above the pleasure of her body, and that it was too deare to buy repentance at so high a rate; that it is an ill bargain for a moments pleasure, to make shipwracke of the soules treasure; exposing reputation and all (being indeede the pretiouslest of all) to the Object of lightnesse, and Subject of basenesse, paying the fraught of so short a daliance

*Quo major, ed
melior; idque
exemplo perſice,
ut alii etiam
bene vivendi
exempla tribu-
ant.*

The English Gentleman.

183

Recreation.

dalliance with a long repentance. Wherefore my advice is unto such as have resorted to the *House* of the *strange woman*, esteeming it only a trick of youth, to keep their feet more warily from her wayes: *For her house draweth men unto death, and her paths unto Hell. So as none that goes in unto her, shall returne, neither shall they understand the wayes of life.* Let such as have herein sinned, repent; and such as have not herein sinned, rejoyce, giving thanks to God, who hath not given them up for a prey to the lusts of the flesh; craving his assistance to prevent them hereafter, that the flesh might be ever brought in subjection to the spirit. For as the *Lionesse* having beene false to the *Lion*, by going to a *Libard*; and the *Storke* consorting with any other besides her owne mate, wash themselves before they dare returne home; and the *Hare* after he hath satisfied his desire, retires to some private or desolate Lawne, hanging downe his head, as one discontent, till he hath washed and rinsed himselfe, and then he returnes cheerfully to his herd againe: so we cannot be unto God truly reconciled, till we be in the flood of repentance thorowly washed. Thus shall you from the wayes of the *strange woman* be delivered; thus shall your good name, which is aptly compared to a *precious ornament*, remaine unstained; and a good report shall follow you, when you are hence departed.

There is another *Recreation* used by *Gentlemen*, but especially in this Citie; which used with *Moderation*, is not altogether to be disallowed: and it is repairing to *Stage-plays*, where, as they shall see much lightnesse, so they may heare something worthy more serious attention. Whence it is, that *Thomas Aquinas* giveth instance in *Stage-plays*, as fittest for refreshing and *recreating* the minde, which likewise *Philo Iudaeus* approveth. But for as much as divers objections have beene, and worthily may be made against them, we will here lay them downe, being such as are grounded on the Sacred

PROV. 2.16, 17.

Observations of admirable continencie, instanced in beasts and birds.

Ut eruantur à muliere aliena, Eccl. 10. ver. 12.

The publication of Secular Playes used by the Heathen, was cryed in these words; *Convenite ad ludos spectandos, quos neq. spectavit quisquam, nec spectaturus est. Suet. in Claudio, cap. 21. Pol. Virg. de invent. lib. 8. cap. 1. Ovid. Trist. lib. 2.*

Recreation.

Object. 1.

Primum quod
urgent illi H. Stri-
omast. desump-
tum est à Deuter.
22 de cultu mu-
liebr', au pueris
licuit eum assu-
mere; earum-
que mores assi-
milare?
Uni Beza omnes
acquiescunt
Theologi.

Object. 2.

Obiectio de sacra
Scriptura sumpta
& petita.

Word of God; and with as much perspicuity and bievity as we may, cleare and resolve them.

Playes were set out on a time by the Citizens for the more solemnity of a league concluded betwixt the *Cantons* of *Berna* and *Tiguris*; touching which Playes, sundry differences arose amongst the Ministers of *Geneva*, which could not easily be determined, about a yong Boy, who represented a woman in apparell, habit and person: in the end it was agreed of all parts, that they should submit the determination of this difference, with generall suffrage and consent, to the authentick and approved judgement of their *Beza*, holden for the very Oracle both of University and City. And who had sometimes bene vers'd in theatrall composures to his glory. This controversy being unto him referred, hee constantly affirmed, that it was not onely lawfull for them to set forth and act those Playes, but for Boyes to put on womens apparell for the time. Neither did hee only affirme this, but brought such *Divines* as opposed themselves against it, to be of his opinion, with the whole assent and consent of all the Ecclesiasticall Synod of *Geneva*. Now in this first objection, we may observe the occasion, which moved these zealous and learned *Divines* to make a doubt of the lawfulnessse of *Stage-playes*, because (said they) it is not lawfull for men to put on womens apparell, or women to put on mens. As we reade how *Stephanis*, an Actor of *Roman* Playes, was whipped, for having a mans wife waiting on him, shorne in manner of a boy. Which doubt being so soundly and sincerely cleared by so conspicuous a light of the Church, we will no longer insist upon it, but descend to the next Objection.

We are therefore to come to another place of Scripture, pressed likewise by such as oppose themselves to the lawfulnessse of *Stage-playes*, as we finde it written in the 18. Psalm. *Turne away mine eyes that I see no vanity.*
Which

The English Gentleman.

185

Recreation.

Which requireth of us a two-fold consideration; Generally, for the whole nature of things, as in that place of *Salomon, Vanity of Vanities, &c.* in which sense I freely confesse that *Stage-plays* may passe under the name of *Vanity*. Specially, for subjects vaine, light, foolish, frivolous, fruitlesse, being such as are to be applied or accommodated to no good use or profitable end; in which sense or signification our *Stage-plays* may in no sort be termed *vanity*. For we shall gather, by a right use and application of such things as we shall heare and see, many excellent precepts for instruction, sundry fearefull examples for caution, divers notable occurrents or passages which well applied (as what may not bee perverted) may conferre no small profit to the judicious hearer.

The third Objection may probably ground it selfe upon the testimony of *Saint Luke 6. 24. Woe unto those that laugh now, &c.* Whence it may be gathered, that if the Scripture condemne *Laughter*, then consequently *Stage-plays* also, whose speciall aime and intendment is to make men *laugh*. But it is to be understood, that Christ directeth his speech to those perverse and malicious men, whose mourning is but a dissembled sorrowing, outwardly grieving, and inwardly *laughing*; who speake one thing with their mouth, but proteste another thing in their life: for this is not to be understood of the common society or conversation of men, as if Christ should forbid any one to *laugh* at all; but rather of immoderate *laughter*, whence is that of the Poet;

*Woe unto thee whose Spleene affecteth laughter,
For thy short joy shall turne to sorrow after.*

For as feare begetteth Humility, so too much mirth procureth levity. *Much laughter corrupteth manners and looseth the sinews of their former strength, but a grave countenance is the preserver of knowledge; yet addeth Ecclesiastes*

*Quam plurima
in publicis Thea-
tris sunt spe-
ctanda, ad re-
gendos mores,
dirigendos mo-
tus, corrigendos
animi metus,
ad. ad inutilia.
Objct. 3.*

*Ut metus humi-
litem, sic ni-
mialacrisa gestit
levitatem, &c.
Ecclesi. 3. 22.*

Recreation.

cleasiastes unto this: *There is nothing better than for man to rejoyce in his workes*; which *David* confirmeth *Psalme penult.* So as, there is nothing by this Objection proved, but what with all reason may be approved: for immoderate mirth is that which is here condemned, being that which wee have in this observation especially touched and taxed: whence we may inferre, that moderate delight tasting more of sobriety than levity, is not onely allowed, but commended.

Object. 4.

Tertul. lib. de Patient.

Theophylact.

Chrysostom.

Gregorie.

The fourth Objection is taken from Saint *Matthew*, Chap. 12. 36. *But I say unto you, that for every idle word,* &c. of which word, that we may use no other exposition, than what the ancient Fathers themselves have used; we will shew in this place their severall expositions upon this parcell of holy Scripture. *Tertullian* in his booke of *Patience*, understandeth by *every idle word*, whatsoever is vaine and superfluous. But *Theophylact* by *idle words* understandeth lyes, calumnies, all inordinate and ridiculous speeches. *Chrysostome*, almost after the same manner interpreteth it, saying, that by *idle words* are understood such as move uncomely and immodest laughter. *Gregory* understandeth by these which want the profit ever redounding from modesty, and are seldom uttered upon any precedent necessity, things frivolous, fables, old-wives tales. All which severall expositions, as they agree in substance, so doe wee cloze with them in every circumstance. For such as these which corrupt *Youth* by light and scurrilous jests, so little are they to bee affected, as the very *Stages* where these are used are to be hated.

Object. 5.

For the fifth, it is written to the *Corinth.* 10. 7. and *Exod.* 32. 6. *The people sat downe to eat and drinke, and rose up to play*: which argument is drawne from *Chrysostome*, where he sheweth that by these words the Apostle meant two maine inconveniences, being the effects of false worship, and endangering the soules shipwracke

wracke, to wit, the Idolatry, or Idolomany of the *Israelites* done to the *Golden Calse* in *Dan*, and *Bethel*. But farre be this from the conceit of any to imagine, that *Stage-plays* intended for modest delight and *Recreation*, should ever move the Spectatour to such abomination. For so much ought *Stage-plays* to be from introducing any to such impiety, as they should not so much as once present in their shewes or Pageants, ought that might tend to the depraving of the Hearer in matters of conversation, much lesse in drawing their minds to any prophane or Pagan opinion: which should not be so much as once named, much lesse entertained amongst Christians.

For the sixth, it is grounded on the foundation of the same Apostle, where in divers places he writeth expressly against *fables*; as *1 Tim. 1. 4. Give no heed to fables*, &c. Again, the *1 Tim. 4. 7. But cast away prophane, and old-wives fables*, &c. Again, the *2 Tim. 4. 4. Taxing* such as shall *turne their eares from the truth, and shall bee given unto fables*. Again, *2 Pet. 1. 16. the Apostles* in their doctrine were not directed by *deceivable fables*. But for these *Comedians*, let them speake for themselves, being such as follow the steps of *Terence*, *Menander*, &c. Or may be properly referred to the *Lesbian* rule of *Menander*, and the *Lydian* stone of *Paul*. For such as breed corruption in our manners (that I may jumble in opinion with *Plato*) let them saile too * *Anticyra*, and undergoe due censure for their errour. But how worthy the workes of some of the Ancient *Comedians* have beene, may appeare by the Apostles alleaging divers of their sentences in his Epistle, and vouchsafing to use the name of their *Poets*, by a generall title, to approve some things in them worthy reading. As that of *Luke 9. 5. a proverbe* used by *Emripedes* in his *Tragedies*; that also of *Menander*, made sacred by the mouth of the Apostle *Paul*, *1 Cor. 15. 33. As it is likewise manifest*, that the same Apostle *Paul* used the authority of *Aratus* and

Epime-

*De Deo loqueti-
am vera pericu-
lissimum est.
Arnob.*

Object. 6.

*In Comed. de
Thaide.*

* *Anticyra in-
sula est Octæ
monis Thessalio
opposita, ubi
Helleborus cre-
visse dicitur.
1 Cor. 15 33.*

Recreation.

Object. 7.

*Aut vinculum
aut vehiculum,
De civit. Dei.
lib. 9. cap. 5.*

Epimenides, *Act.* 17. 38. All which adde a reverend approbation to the authority of Poets.

The seventh Objection which these Stage- Antagonists frame, is taken from *Ephef.* 5. 4. where the Apostle willetth and warneth that these *diversiones*, &c: that is, *such things as become no man*, and which our very eares should abhorre to heare, ought not to bee so much as once named amongst Christians. Whereto I answer, that as these things tending to lightnesse were inveighed against by the Apostle, that hee might leave unto us a more excellent patterne or example of modesty, which is an ornament that sateth best with the children of God: So there is none, having the light of grace in him, or fearing the judgement that is to come, who will applaud these scurrilous jests, which are wont to deprave, but seldome to edifie the understanding: whereof the Poet speaketh;

*Jests that unseason'd are I cannot beare,
For they distaste a modest bashfull eare.*

But it may be here againe objected, that every thing, being (as *Augustine* testifieth,) either a *hinderance* or a *furtherance*; these *Stage-plays*, which are properly called the *Bellows of vice*, may rather seeme a hinderance in the course and progresse of vertue, than any furtherance to him in his practice therein. Besides, *Plays* (saith *Ambrose*) ought not to be knowne of *Christians*, because there is no mention at all made of them in holy Scripture. Whereto wee briefly answer thus with *Peter Martyr*, that sound and profound Divine, that in holy Scripture we have (as it were) a generall rule set downe unto us, touching all things *mediate* or *indifferent*, in the number whereof are *Plays* necessarily included. Yea, but *Augustine* the Prince of the *Latine* Fathers, seemes to affirme, that even those *Stages* or *Theaters* where their

their interludes were acted, were more abominable than those idolatrous sacrifices, which in honour of the Pagan gods were offered. But hence is to bee understood, that this holy Father meant of such *solemn Playes* or *Enterludes* as were acted and usually celebrated by the Heathen in the honour of their Father * *Liber* and other *Ethnicke* gods, for the yearely increase of their fruits: wherein many uncomely and immodest parts were played. Yea, but where shall we finde these *Stage-actors* in former times so much as countenanced, being such as *Quintilian* termeth expressly, *Hypocrites*, from counterfeiting the manner, measure, motion, gesture, gate, grace, and feature of such persons as they represent; whose fashion they often retaine when they have resumed their owne Habit? yes, and by the eminentst and noblest personages, *Edward* the sixth so much approved them, as he appointed one who was a witty Courtier to bee (as it were) the chiefe master or disposer of the *Playes*, who by his office should take care to have them set forth in a princely and sumptuous sort; which Office to this day retaines the name of the *Master of the Revels*. Likewise our late Queene *Elizabeth* of blessed memory, rightly stiled the worlds *Phæbe*; among women a *Sibylla*, among Queenes a *Saba*: how well shee approved of these *Recreations*, being (as shee termed them,) *harmlesse spenders of time*; the large exhibitions which shee conferred on such as were esteemed notable in that kinde, may sufficiently witnesse. Neither did shee hold it any derogation to that royall & princely Majestie, which shee then in her regall person presented, to give some countenance to their endeavours, whereby they might be the better encouraged in their action. Yea, if wee would but peruse some bookes treating of this subject, we should finde *Poets* in generall to have received such countenance and approbation from the most eminentst Princes, as their Poems never wanted

R recreation.

Theatra Idolatricis Deorum sacris esse turpiora, &c.

Augustinus Latinorum patrum *Augustus*, de ciuit. Dei. l. 2. c. 7

* Nunc sum designatus. Ad istas habitationem quoddam populo acceperim, mihi ludos sanctissimos maxima cum ceremonia Ceteri Liberoque faciendos, Cic. in Ver.

Quintilianus, *Hypocritam* Histrionem appellat. Quis mores, motus, gestus, incessus, voces, vultus, deponere & deasistere (quorum personis agunt) nullo modo possunt. *Elizabetha* orbis *Phæbe*, inter mulieres *Sibylla*, inter reginas *Saba*.

Recreation.

Homerus Sophocles heroicus, Sophocles Homerus tragicus.

Had *Ovid* supplied *Cherilus* place, he might by this meanes have enriched his fortune above the condition of a Poet.

Sedeo inter suspiria & lachrymas.

ted Patrons, nor the Authors themselves Benefactors : which by instances I intend here to confirme, though the prosecution hereof may seeme digressive to our present discourse.

Wee read how much *Amyntas* King of *Macodonia*, made of the tragical Poet *Euripides*, the Athenians of *Sophocles*; in what price the noble and Heroicke poems of *Homer* were holden by *Alexander*, placing them in that curious Cabinet which hee got in the spoile of *Darius*; and not onely *Homer* the Father of the Poets, was so honoured by him, but for his sake all other meaner Poets : in so much as *Cherilus* no very good Poet, had for every verse well made, a *Philips* Noble of gold, amounting in value to an Angell English, and so for every hundred verses (which a cleanly hand could presently dispatch) hee had an hundred Angels. And since *Alexander* the great, how *Theocritus* the Greeke Poet was favoured by *Ptolomie* King of *Egypt*, and *Berenice* his wife. *Ennius* likewise by *Scipio*, *Virgil* and *Horace* by *Augustus*; betwixt which two Poets the Emperour sitting one day, and one that might bee bold asking what hee did; *Adarris* (said hee) *I sit here betweene groanings and teares*; for the one was ever sighing, and the other seemed as if he were ever weeping. But to descend to our later times; how much were *Iehan de Mevune* and *Guillemus de Loris* made of by the French Kings; and *Ieffery Chaucer*, Father of our English Poets, by *Richard* the second; who, as it was supposed, gave him the Mannor of *Newholme* in *Oxfordshire*? and *Gower* by *Henry* the fourth? *Harding* by *Edward* the fourth? Also how *Francis* the French King made *Sangelais*, *Salomonius*, *Macrinus*, and *Clemens Marot* of his Privie Chamber, for their excellent skill in Latine and vulgar Poesie. And *Henry* the eighth, for a few Psalmes of *David* translated and turned into English Meetre by *Sternhold*, made him groom of his Privie Chamber. Also

one

The English Gentleman.

191

Recreation.

one *Gray*, in what favour grew he with *Henry* the eight, and after with the Duke of *Somerset*, Protectour, for his *Hunt is up. Hunt is up*? And *Queene Marie*, for one *Epithalamia* made by *Vargus* a Spanish Poet, at her marriage with King *Philip*, solemnized in *Windshester*, gave him during his life two hundred Crownes pension. Nor were Poets only eminent in this kinde, but esteemed for their universalitie of knowledge, apt for any office publicke; as in the administration of Common-weales affaires, conduct of Armies, &c. for wee finde that *Julius Caesar* was not onely the most eloquent Orator of his time, but also a very good Poet, though none of his doings therein be now extant. *Quintus Catulus* a good Poet, and *Cornel. Gallus* Treasurer of *Egypt*; and *Horace* the most delicate of all the *Roman Lyricks*, was importuned by many Letters of great instance, to be Secretary of State to *Augustus* the Emperour; which hee neverthelesse refused for his unhealthfulnesse sake; and being a quiet man, and nothing ambitious of glory, retired himselfe from publike deportments. And *Ennius* the Latine Poet, was with all respect entertained as a fellow and Counsellor by *African*, for his amiable conversation. So *Antimenes*, of whom *Aristotle* reports in his *Politicks*; and *Tyrtaeus* the Poet, though a lame man, was chosen by the Oracle of the gods from the *Athenians*, to be Generall of the *Lacedemonians* Army. Nor may that noble and honourable memoriall of that worthy woman twice French Queene, Lady *Anne* of *Britaine*, wife first to *Charles* the eighth, and after to *Lewis* the twelfth, adde lesse glory to this exquisite Art; who passing one day from her lodging toward the Kings side, saw in a Gallerie *M. Allans Chartier* the Kings Secretary, an excellent Poet, leaping on a Tables end asleepe, and flooped downe to kisse him, saying thus in all their hearings:

-ego lando ruris
amanti Rivos, &
musco circumlita
saxa, nemusque.
Hor. l. epist. 10.
Carmina secis-
sum scribentis
& oia querunt

Recreation.

*Fruſtra poetes
fores campos ſui
populit. Sen. de
Tranq. anim.*

*Macrobi. in ſom.
Scipionis.*

*Ad reprehen-
denda aliena ſa-
ſta atque diſſa
ardet omnis ani-
mus. Saluſt.*

hearings: *Wee may not of princely courtesie paſſe by and not honour with our kiſſe, the mouth from whence ſo many ſweet ditties and golden poems have iſſued.* Yea Plato himſelfe, howſoever he may be ſaid to exclude divers Poets the bounds of his Common-weale, for their obſcene and immodest labours, which effeminated youth, training them rather to the *Carpet* than the *Campe*; yet wrote he many *Epigrams* and excellent Poems in his younger yeeres, before he intended himſelfe to Philoſophy. For even in *Fables* appeare *Seeds of Vertues*, as *Macrobius* testiſieth.

Yea, but our *Stage-fingers*, or *Poet-scurgers*, will againe object, that theſe *Theaters*, which were at firſt erected for honeſt delight and harmeleſſe merri-ment, grow many times buſie with *States*, laying aſperſions on men of eminent rank and qualitie; and in briefe, will ſpare none, ſo they may gaine themſelves by diſparaging others. But I muſt anſwer thus much for them, albeit, - *Non me tenet auris Theatri*; that ſuch as imploy their pens in taxing or tainting any noble or meriting perſon in this kinde, deſerve no better cenſure, than as they whipt, ſo to bee whipt themſelves for their labour: for they muſt know (to uſe the words of one who was once an eminent *Statist*) that ſome things are priviledged from jeſt, namely *Religion, matters of State, great perſons, any mans preſent buſineſſe of importance, and any caſe that deſerveth pity*; and generally, men ought to finde the difference betweene ſaltneſſe and bitterneſſe. Certainly, he that hath a *Satyricall* veine, as hee maketh others afraid of his wit, ſo he had need be afraid of others memory. This was very ſtraitly looked into by the ancient *Heathens*, who ordained many ſtrict Lawes to puniſh ſuch bitter *Satyrists* as touched the good name of any Citizen, either in publike *Stage* or any private worke. The ancient *Romans* had a Law enacted in their twelve Tables, that *whoſoever ſhould impeach any*

The English Gentleman.

193

Recreation.

ones good name, or detract from the credit of his person either in verse or action, should suffer death. So as Tiberius slew Scaurus, and not altogether undeservedly, for writing a spitefull Tragedy against him. In like manner did Augustus banish Ovid, for writing too wantonly towards some that were neere him. So Nero injoyed Lucan silence, for his * smooth invectiō framed against him. So as, Stesichorus writing bitterly against Helen, Aristophanes against Cleon, Eupolis against Alcibiades, Callisthenes against Alexander, suffered equall punishments according to their demerits. This Eupolis is said to be one of the first Comedians, and was drowned in Hellespont, about the time of that famous Sea-fight betweene the Lacedemonians and Athenians: but I can scarcely assent to his opinion; for wee finde it recorded, that he was throwne into the Sea by Alcibiades, for presenting him on the publike Stage, embracing Timandra in a lascivious sort; and that hee used these words: *Of times, Eupolis, hast thou drowned me upon the Stage, I will once drowne thee in the Sea.* Thespis likewise is said to bee the first inventor of a Tragicke Scene, as * Horace witnesseth:

*Thespis some say inventing first the straine
Of tragicke Scenes, grew famous in his veins;
Whose Actors that ye might the better note,
With painted faces sung the lines he wrote,
Mounted in Chariots; which with greedy eares
The people heard, and hearing sent forth teares.*

And in these did Satyrus (no doubt) among the Greekes shew an admirable Art, being so highly extolled by Demosthenes (for unto him did this Satyrus propose the first forme of speaking plainly and articulately) as hee was no lesse praised by him, than the Roman Roscius was by Cicero, or Aesopus to whom Cicero useth

O

many

* *tragicus.*

*Eupolis atque
Cratinus, Aristophanesque poetae
Horat. Serm.
lib. 1. Sat. 4.*

*Sapius me Eupolis in Theatro
demersisti, semel
te in mari demergam.*

* *Ignotum Tragicæ
genus invenisse Camenæ
Dicitur, et plaustris vexisse poemata Thespis,
Quæ canerent agerentque perunctis sacibus
ora. Horat. in
art. poet.*

The English Gentleman.

many titles of love and familiarity in his Epistles. For *Roscus* and *Ælopus* were held the choicest and chiefest Orators, even at that time when the Common-weale excelled not onely in Eloquence, but also in wisdom. The like of *Pilades* and *Hyla*, Master and Scholler, who were such passionate Actors, as they enforced admiration in the hearer. But to what end should I prosecute either *Comicke* or *Tragicke* subjects any further? My opinion briefly is this; As *Comedies* should breath nothing but *Terence's* Art, *Cecilius* gravity, *Menanders* sweetnesse, *Aristophanes* conceit, and *Plantus* wit: so *Tragedies* should relish of nothing but of the royall and majestick measures of *Sophocles*, the sententious fulnesse of *Euripides*, and the sincere integrity of *Seneca*. For these which tend to corrupt youth, making their *Stages Stewes*, or their *Scenes* meere *Satyres*, to detract from the credit or estimation of any person either publike or private; as their Authors deserve due punishment, so should they be avoyded: the former sort, because they are in danger to deprave us; the latter, because perhaps we shall heare them touch the credit of such as are neere us. For such as Enterludes (*Gentlemen*) as participate with neither of these, but in a temperate and equall course mixe profit with honest delight; you shall account the time you bestow in hearing them, not altogether fruitlessly spent. For albeit the *Italians* are held worthy before all others to carry away the Garland for Poetrie, being for number and measure fuller, and for weight and merit better, as may appeare in the happy labors of *Petrarch* and *Boccace*; yet if we looke homeward, and observe the grace of our presentments, the curiositie of our properties, and propriety of our action, we may justly conclude, that no Nation is or hath been so exquisite in that kinde.

But to draw in our sailes touching this *Recreation*; as I approve of the moderate use and recourse which
our

The English Gentleman.

our *Gentlemen* make to *Playes*; so I wholly condemne the daily frequenting of them: as some there be (especially in this Citie) who, for want of better imployment, make it their Vocation. And these I now speake of, be our *Ordinary Gentlemen*, whose day-taske is this in a word: They leave their beds to put on their cloathes formally, repaire to an *Ordinary*, and see a *Play* daily. These can finde time enough for *Recreation*, but not a minutes space for *Devotion*. So as I much feare me, when they shall bee stricke with sicknesse, and lie on their death-bed, it will fare with them as it fared with a yong *Gentlewoman* within these few yeeres; who being accustomed in her health every day to see one *Play* or other, was at last stricke with a grievous sicknesse even unto death: during which time of her sicknesse, being exhorted by such *Divines* as were there present, to call upon God, that he would in mercy looke upon her, as one deafe to their exhortation, continued ever crying, *Ob Hieronimo, Hieronimo, me thinks I see thee brave Hieronimo!* Neither could shee bee drawne from this with all their perswasions; but fixing her eyes intensively, as if shee had seene *Hieronimo* acted, sending out a deepe sigh, shee suddenly died. And let this suffice to have beene spoken of the moderate use of this *Recreation*: upon which I have the longer insisted, because I am not ignorant how divers and different opinions have beene holden touching the lawfulnessse of *Stage-Playes*, which I resolved to reconcile in as briefe and plaine a manner as I could, before I descended to the rest.

For as much as wee have begunne to treat of such *Recreations* as require small use or exercise of the body, wee will first proceed with such as follow, being ranked in the same Siedge, because *Recreations* of the same nature: descending from them to exercises requiring more alacrity of spirit, and more ability of body.

*Cum fame cruci-
antur Christi
pauperes, effusis
largitibus nu-
triant histriones*
Greg.

*Donare res suas
histrionibus cau-
sa histrionatus,
vitium est im-
mane & non
virtus.*

*Aug. Sup. Jo-
han.*

*Da indigenti, &
non da saltanti
& Hiero.*

Recreation.

*Ludus aleæ &
omnis ludus qui
innititur fortu-
næ prohibitus
est.*

In Sum. Pisan.

*Barthol. Merula
in Ovid. de art.
amand. l. 2.*

** Canis, canali-
cula seu Chius,
apud Romanos
jactus erat om-
nium maxime
inauspiciatus;
Hercules, Ve-
nus seu Basili-
cus, omnium be-
nignissimus. Vid.
Lips. antiq. lect.
lib. 3. c. 1.*

*Turnadu. lib. 5.
cap. 6.*

*In Tesserariolo-
do, Mydas ia-
lus erat fortu-
natissimus.*

*Dempst. antiq.
Rom. lib. 5. c. 1.*

Of these, which may bee rather termed exercises of the minde, than exercises of the faculties of the body, are Cards and Dice, a speciall *Recreation*: meerey invented and intended to passe tedious winter nights away, and not to hazard ones fortunes at them, as many inconsiderate Gamesters now adayes will not sticke to doe: which done, what ensueth hence, but entertaining of some desperate course, which bringeth the undertaker many times to an end as unfortunate, as his life was desolate? which makes mee thinke I never see one of these *Gamesters*, who in a bravado will set their patrimonies at a throw, but I remember the answer of one *Minacius*, who having on a time lost at Dice not onely his money, but his apparell too (for hee was very poore) fate weeping at the Portall doore of a Taverne. It chanced that a friend of his seeing him thus to weep and lament, demanded of him, *How it was with him?* *Nothing*, (quoth *Minacius*;) *why weepest thou then*, (said his friend) *if there be Nothing? for this cause doe I weepe* (replied *Minacius*) *because there is Nothing*. His friend still wondring; *Why then* (quoth he) *dost thou weepe thus, when there is Nothing? for the very same cause* (quoth he) *because I have Nothing*. The one understood that there was no cause why he should weep; the other wept because hee had *Nothing* left to play. How many bee there who may sing *Lachryma* with *Minacius*, going by weeping-crosse: being either by crosse fortune, as they ascribe it, or rather by flat cheating, as they may properly terme it, stript of their substance? Amongst the Romans, ** Venus* or *Cons* was the best chance at Dice: but indeed the best chance that any one can have, is *not to throw at all*. Howsoever, I could wish yong *Gentlemen* to beware of frequenting these common gaming houses, where they must either have fortune with advantage, or else be sure to play like yong *Gamesters* to their owne disadvantage. Truth is,
I would

The English Gentleman.

197

Recreation.

I would have none to play much, but those which have little to play. For these, as they have little to lose, so they cannot bee much poorer, if they lose all. Whereas such, whose Ancestors have left them faire revenues, by investing them as Heires to their providence; neede little to raise or advance their fortunes by these indirect meanes. For tell me *Gentlemen*, doe ye game for gain, or passing time? If for gaine, it is needlesse, ye have sufficient. If for passing time, your stake should bee lesse, and your care for winning, more indifferent. Besides doe ye not observe what *foists* yee have daily resorting and frequenting these houses; whose purses are lined with cheats, and whose profession is onely to sharke? Shunne their companies then, lest they prey upon you: whereby you shall make your selves subjects both of want and weakenesse. Of *want*, by filling their purses with your coine; of *weakenesse*, by suffering your selves to be made a prey of by their cheats. If you will game, make choice of such as you know to be *square gamsters*, scorning to bring their names in question with the least report of advantage. As for trickes frequently used in these dayes, learne rather to prevent them, than professe them: For I never knew *gamester* play upon advantage, but bring him to the square, and his fortune was ever seconded with disadvantage. But above all, use *moderation in Play*, make not your *Recreation* a distemper: and set up this as your rest, never to mount your stake so high, as the losse of it may moove you to choler. And so I descend to *Recreations* more virile, wherein I will bee brieve, because I would hasten to the next branch.

In this rank may be numbred *Hunting* and *Hawking*, pleasures very free and *generous*, and such as the noblest dispositions have naturally affected. For what more admirable than the pleasure of the *Hare*, if we observe the uses which may be made of it, as I have * elsewhere

O 3

more

* In a Treatise entituled;
The *Huntsmans* Range.

Recreation.

Velletque videre non etiam sentire. Aelian apud Ovid.

Quos montes ascendunt, quas paludes transibunt, quas vepres sentesque sine sensu percurrent, modum lepuleculum tanto sudore copiant?

Horat.

more amply discoursed; purposing here rather to touch them, than treat of them? in her *doubles*, note her cunning; in the *dogges*, eagernesse of pursuing. Where all the *senses* remaine for the time pleased, but when at default, how much are they grieved? What an excellent Melody, or naturall Consort to delight the *Eare*? What choice Objects to content the *Eye*? What odorous smells in the flowry Meads, to refresh the *Nose*? onely the *Touch* and *Taste* must have their pleasures suspended, till the sport be ended. *Non sine lepore, tanto labore, pro uno Lepore homines torqueri video*; saith one very wittily and elegantly. *I can never chuse but laugh, to see what labour men will take for a poore Hare*. What Mountaines they will climbe, what Marishes they will passe, what brakes and briers they will runne through, and all for a Hare? which may be an *Embleme* of humane vanity; where men (miserable dehydred men) will refuse no toyle or labour to gaine a trifling pleasure. What indirect courses they will take for a moments delight, which is no sooner showne them, than vanished from them? These pleasures are most commonly affected by *Tomb*, because they have agility and ability of body to maintaine the pursuite of them: whence the Poet;

*The beardless Youth, when's guardians roines do yeeld,
Sports him in Horse and Dogges, and open field;*

The reason may be this; he cannot endure restraint: for the heat of *Tomb* must needs take aire, or it choakes it selfe with too much holding. It must bee carried aloft on the wings of the winde, taking an *Icarian* flight, but never fearing his fall. Such *dogges* as were presented by the king of *Albanie* unto *Alexander* the great, who would not stirre at *small Beasts*, but at *Lions* and *Elephants*, are the fittest for his kennell; for *Tomb* is no
sooner

The English Gentleman.

sooner mooving than mounting. Whence *Africanus* in a youthfull bravery;

*Wisteth some Boare or Savage Lion should
Descend the Mount, and cope with him he would.*

So subject is *Youth* to expose it selfe to all dangers, swimming ever with bladders of vaine glory, till they receive water, and it sinke. There are some also of these youthfull *Huntsmen*, who when they cannot speed in their sport, will rather buy it, than want it; that having their game on their backe, they may proclaime to the world, how they are masters of their profession. And these are excellently displaid by the Poet, in the person of *Gargilius*.

*As once Gargilius, who one Morus betime
Sent out his servants forward to the chase:
With Hunting poles, and twisted nets of line,
To buy a Boare, which through the Market place
Laid on a Mule, as if his men had slaine him,
Would, as he thought, eternall glory gaine him.*

So apt are many in inventing, and eager in pursuing ought which may raise them a name, though in things meerely indifferent. For as reputation is a common conceit of extraordinary vertue, so every one laboureth to acquire the end, albeit they misse the meanes of acquiring it. For how should any one imagine (unless his conceit were wholly darkened) that these things could bee any meanes to perpetuate his name? But so soone transported is *Youth* with any phantasie suggested (albeit upon no sufficient ground builded) as whatsoever his conceit whispers to him, that may tend to his praise, hee entertaines it with a greedy and eager desire, labouring to effect what may gaine him popular esteeme. So as

199

Recreation.

*Optat aprum,
aut solum descendere monte
Leonem, Virg.*

..ut olim
Gargilius, qui
mane plegas, ve-
nabala, sercos
Differtum tran-
sire forum, popu-
lunq; jubebat:
Vnus ut è mul-
tâ (Populo spe-
ctante) referret.
Emptum mulus
aprum, Horat.
Epist. lib. 1. 5.

Recreation.

the *Lover* is never more blinded with affection towards his beloved, than *Youth* is in affecting *that* which may cause him to bee praised. To speake much touching this *Recreation* I will not addresse my discourse: onely this is my opinion, that as it is *generous*, so generally is it most *harmlesse*, so it be *moderately* used; for otherwise it may weaken or enfeeble the body, impair the health, and bee occasion of many inconveniences: for in my discourse upon the particular branch of this *Observation*, I am onely to approve of such *Recreations* as are used with *Moderation*. As *Hawking*, which (as I before observed) is a pleasure for high and mounting spirits: such as will not stoop to inferiour Lures, having their mindes so farre above, as they scorne to partake with them. It is rare to consider, how a wilde *Bird* should bee so brought to hand, and so well managed as to make us such pleasure in the ayre: but most of all to forgoe her native liberty and feeding, and returne to her former servitude and diet. But in this, as in the rest, we are taught to admire the great goodnesse and bounty of God, who hath not onely given us the Birds of the Aire, with their flesh to feed us, with their voice to cheere us, but with their flight to delight us. The *Eagle*, which is indeed the Prince of Birds, and the *prime Hawke*, was observed much among the ancient *Romans* in all their Auguries: so as an *Eagle* hovering in the Aire, in the reigne of *Augustus*, and at last settling upon the name *Agrippa*, and just upon the first letter of that name, *A*, a lightning descending downe from Heaven, stricke the first letter of his owne name out, *C*: whence *Sooth-sayers*, by conjecturall arguments gathered; that he should but live an *hundred dayes* after, and be afterwards canonized for a god: because *Æsar*, the residue of that name, in the *Tuscane* language signified God. For the *Romans*, of all Nations under the Cope of Heaven, relied most upon the prophesying of Birds: so as wee

*Vid. Sueton.
Tranquill.*

read;

The English Gentleman.

201

Recreation.

read that they ever kept their *Oscines* or birds of Augury by which they collected what their successe should be, both in peace and warre. Albeit, some there was among the *Heathen*, who made small account of them; so as *Claudianus Pulcher*, when in taking his *Auspicio*, or the predictions of his successe before *Sicily*, the *Pullets* would not feed, *Hee commanded they should be plunged in the Sea, that they might drinke, seeing they would not eat.* It is the saying of an ancient Father, *That the piercing eye of the Eagle exceeds the sight of all other birds;* being of such sharpe sight, as reflecting the beames of the Sonne fixed upon her, shee can looke upon the Sun without shutting her eyes, which are not to be dazled, thine the Sun never so brightly. So as it is said, she makes a triall of her brood when they are but yong, by mounting up, and fixing their eyes against the Sonne: of which, if any be so tender-eyed, as they cannot looke upon it, shee disclaims them; but such whose sharpe sight can looke stedfastly upon it, she renders them as her selfe. Whence many secret and sacred uses might be gathered (for this is but the type of a divine Morall) if I should insist upon the exposition of that blessed Father; but I must briefly descend to speake of the *Moderate* use of this *Recreation*.

This pleasure, as it is a princely delight, so it moveth many to be so dearely enamoured of it, as they will undergoe any charge, rather than forgoe it: which makes mee recall to mind a merry tale which I have read, to this effect. Divers men having entered into discourse, touching the superfluous care (I will not say folly) of such as kept *Dogs* and *Hawkes* for *Hawking*; one *Paulus* a *Florentine* stood up and spake: Not without cause (quoth hee) did that foole of *Millan* laugh at these; and being entreated to tell the tale, hee thus proceeded; Vpon a time (quoth he) there was a citizen of *Millan*, a Physitian for such as were distracted or Lunaticke; who tooke upon him within a certaine
time

*Greg. in Moral.
exposit. in Job.*

Recreation.

"time to cure such as were brought unto him. And hee
 "cured them after this sort: Hee had a plat of ground
 "neere his house, and in it a pit of corrupt and stinking
 "water, wherein he bound naked such as were mad to
 "a stake, some of them knee-deepe, others to the groin,
 "and some others deeper, according to the degree of
 "their madnesse, where hee so long pined them with
 "water and hunger, till they seemed sound. Now a-
 "mongst others, there was one brought, whom he had
 "put thigh-deepe in water: who after fifteene dayes
 "began to recover, beseeching the Physitian that hee
 "might be taken out of the water. The Physitian ta-
 "king compassion of him, tooke him out, but with this
 "condition, that hee should not goe out of the roome.
 "Having obeyed him certaine dayes, he gave him liber-
 "ty to walke up and downe the house, but not to passe
 "the our gate: while the rest of his companions, which
 "were many, remaining in the water, diligently obser-
 "ved their Physitians command. Now it chanced, as
 "on a time he stood at the gate, (for out hee durst not
 "goe, for feare he should returne to the pit) he beckned
 "to a yong *Gentleman* to come unto him, who had a
 "*Hawke* and two *Spaniels*, being moved with the no-
 "velty thereof; for to his remembrance before hee fell
 "mad, he had never seene the like. The yong *Gentleman*
 "being come unto him; Sir (quoth he) I pray you heare
 "me a word or two, and answer mee at your pleasure.
 "What is this you ride on (quoth he) and how do you
 "employ him? This is a Horse (replied he) and I keepe
 "him for *Hawking*. But what call you that, you carry
 "on your fist, and how do you use it? This is a *Hawke*
 "(said he) and I use to flie with it at *Plover* and *Par-*
 "*tridge*. But what (quoth he) are these which follow
 "you, what doe they, or wherein doe they profit you?
 "These are dogges (said he) and necessary for *Hawking*,
 "to finde and retrieve my game. And what were these

Birds

"Birds worth, for which you provide so many things,
"if you should reckon all you take for a whole yeere?
"Who answer'g, hee knew not well, but they were
"worth a very little, not above fixe crownes. The man
"replied; what then may be the charge you are at with
"your Horse, Dogges and Hawke? Some fiftie crowns,
"said he. Whereat, as one wondering at the folly of the
"yong Gentleman: Away, away Sir, I pray you quick-
"ly, and fly hence before our Physician returns home:
"for if he finde you here, as one that is maddest man
"alive, he will throw you into his Pit, there to be cured
"with others, that have lost their wits; and more than
"all others, for he will let you chio-deepe in the water.
Infering hence, that the use or exercise of *Hawking*, is
the greatest folly, unlesse sometimes used by such as are
of good estate, and for *Recreation* sake.

Neither is this pleasure or *Recreation* herein taxed,
but the excessive and immoderate expence which many
are at in maintaining this pleasure. Who as they should
be wary in the expence of their *estate*, so much more cir-
cumpect in their expence of *time*. So as in a word, I
could wish yong Gentlemen never to bee so taken with
this pleasure, as to lay aside the dispatch of more seri-
ous occasions, for a flight of feathers in the Ayre. The
Physician saith, that it is the best exercise which is, *ad
roborem, non ad sudorem*; refreshing the spirites, and stir-
ring up the blood a little, but not putting a man into any
great sweat: for he that makes his *Recreation* a toyle,
makes himselfe likewise Pleasures thrall. Refresh your
spirits, stirre up your blood, and enable your bodies by
moderate exercise: but avoid mixing of distemper with
your pleasure, for that were not to refresh, but depreesse
the spirites; not to stirre up, but stop the course of blood;
not to enable, but enfeeble the body. And so I descend
to the next branch, treating of *Recreations* best forcing
with the qualitie of a Gentleman.

The Romans,
as may appeare
by their *Lexo-
ria* lex, accoun-
ted all Prodi-
gals, mad men.
Cic. 3. de Offic.
*Hortæ non autē
dispendium de-
sto.*

Recreation.

Of Recreations best
sorting with
the qualitie
of a Gentle-
man.

TO propose what *Recreations* may please best, I cannot, (because I know not how to stand affected) but I shall, as neere as I may, recount what especiall *Recreations* best sort and sute with your quality. Of all those which I have formerly touched and treated, there is none but may bee approved and entertained with an equall indifferencie, being (as I have said) tempered and moderated with discretion. But some there are I have not touched, which may be so much the more admired, forasmuch as they are by our yong *Gentlemen* usually affected; yea, and as especiall Ornaments to grace and accomplish them, generally esteemed: as *Fencing* and *Dancing*; the one to accommodate him for the *Court*, the other for the *Campe*. Of which two *Recreations*, to give my opinion freely, there is required a knowledge; but respectively to such (I meane) as onely intend to *Court* or *Gallant* it: for these shall have occasion to make use of their knowledge, in the *one* to grace and beautifie them; in the *other* to shield and defend them. Yet in neither of these would I have them to imitate their masters: for so may they turne *Cowards*, and so shew themselves *Wise Fencers*. Or in their *Dancing* use those mimicke trickes which our apish professants use; but with a reserved grace to come off bravely and sprightly, rather than with an affected curiosity. You shall see some of these come forth so punctually, as if they were made up in a sure of Wainscot, treading the ground as if they were foundred. Others you shall see, so supple and pliable in their joynts, as you would take them to be some Tumblers; but what are these but *lacke-an-Apes* in gay clothes? But others there are, and these onely praiseworthy, who with a gracefull presence gaine them respect. For in exercises of this kinde (sure I am) those onely deserve most commendation, which are performed with least affectation.

Now


The English Gentleman.

205

Recreation.

Now I have heard of some who could doe all this; shew an excellent grace in their carriage; expresse themselves rare proficientes in all Schoole-trickes; being so much admired as who but they: yet observe the cloze, and they spoile all with an English trick, they cannot leave it when it is well. It is said of *Apelles*, that hee found fault with *Protogenes*, in that hee could not hold his hands from his Table: and right so fares it with these yong *Cavalieroes*, when they have shewne all that may bee shewne to give content, striving to shew one trick above *Ela*, they halt in the conclusion.

For *fence-play*, I have knowne some puffed up with a presumption of skill, to have beene too apt in giving offence; so as of professors of worth, they became practicers of wrong. But see their unhappinesse! this conceit or over-weening opinion of their surpassing skill, brings them many times to an unexpected end, by exposing themselves to inevitable dangers. And this they doe either for vaine-glory, being ambitious after fame; or else out of a quarrelling disposition, being no lesse apt to conceive or apprehend the smallest occasion of offence, than to prosecute revenge upon occasion offered. For the first, the bravest and noblest spirits have beene affected to it, I meane *Ambition*, but their ends were more glorious. As *Themistocles*, Who walked in the night time in the open street, because he could not sleep: the cause whereof when some men did enquire, he answered, that the triumph of *Miltiades* would not suffer him to take his rest. The like might bee observed in *Alexander*, Who sighed that his Father should winne so much, and leave him so little to winne. So as it is said that hee wept, hearing that there was another world, saying, *Hee had not yet wonne one World*. But with these it fareth many times, as it did with *Marinus*, who not contented with the glory hee got in the *Cimbrian* warres, by seeking to augment it, did


Tusc. l. iv. 4.


Quint. Curt. l. i.

Recreation.



*Hec quantum
potuit terra pe-
lagique parari,
Hoc quem civi-
les hauserunt
sanguine dex-
tra.*

did extenuate it. Yet are these more noble in their aims, than such whose *Ambition* it is to commit all impieties, onely to gaine them a perpetuall infamy. As *Pausanias*, who killed *Philip* of *Macedon*, onely for fame or vaine glory; so did *Herostatus* burne the temple of *Diana*, to get him a name by an infamous act. For the latter sort, being such as are given to quarrels, I have ever noted their gaines to be small in all their adventures. For what are these but such as value blood at a low rate? they pretend how their reputation stands engaged; they cannot put up such disgraces but with touch of cowardice; and what a blemish were it, for ones reputation to bee brought in question, upon termes so neere concerning them, and not seeke revenge? where the wide world would take notice of their disgrace, pointing at them in the streets, and saying, *There goes such and such who were most grossly baffled; preferring their blood before their honour, their safety before their reputation!* O Gentlemen how many of your ranke and quality have perished by standing upon these termes! how many, and those of the choyselt and selected'tit ranke, have exposed themselves to extremest danger, whereby they might gaine themselves the stile of valiant! how many even upon trifling occasions have gone into the field, and in their heat of blood have fallen? Sure I am, their deare Countrey hath felt their losse, to whom in all due respect they should have rendered both love and life, and not have made prodigall expence of that, which might have beene a meanes to strengthen and support her state. Yet doe I not speake this, as one insensible of wrong, or incapable of disgrace: for I know that in passages of this nature, publike imputations require publike satisfaction, so that howsoever the Divine Law, to which all humane actions ought to bee squared, may seeme to conclude, *That wee are to leave revenge to whom revenge belongeth;* yet so passionate is the nature of man; and

The English Gentleman.

207

Recreation.

and through passion so much weakned, as hee forgets many times what the divine Law bids him doe, and hastens to that which his owne violent and dis tempered passion pricks him to. Now to propose my opinion, by way of direction, in a word it is this. As one may be ^aangry and sinne not, so one may revenge and offend not, and this is by ^bheaping coales of fire upon our Enemies head: for by this ^cmeeknesse is anger appeased, and wee of our owne fury revenged. But the best meanes to prevent occasion of distaste in this kinde, is to avoid the acquaintance or society of such as are given to offence: whence it is that the wisest of Kings exhorteth us in these words; ^dTo have no familiarity with an angry man, neither goe with the furious man. And why? Lest thou learne his wayes, and receive destruction to thy soule. For indeed these, whose turbulent dispositions are ready to entertaine any occasion of offence, albeit the occasion perchance was never intended, are unfit for any company, or to passe time withall in any Recreation. So as, of one of these it may be said, as was said of Scæva, who shewed apparant arguments of resolution, to slave himselfe to the servile yoke of tyrannous subjection;

Infelix dominum quantâ virtute parasti!

How many courses, miserable man, hast thou tryed; how many wayes hast thou traced; how many adventures entertained; to get thee a Master, *Fury*, Arch-traitour to that glorious fortresse of Patience? These are those *Blond-hounds* who are ever in quest, and are never satisfied in pursuit, till their eyes become the sad spectators of a fall: yea, rather than these men will be out of action, they will engage themselves in maintaining other quarrels; so prompt they are to take offence, as a strangers engagements must be made their owne, rather than they will discontinue in their former profession. Another sort there are, who albeit they finde ability in themselves to subdue and moderate this passion

^a Ephes. 4. 26.

^b Rom. 12. 20.
Prov. 25. 21,

^c Prov. 15. 1. 18.

^d Prov. 22. 24.

35.

Lucan.

Recreation.

The saying of
Adberbal, Ro-
milcars sonne;
*Vincere scis
Hannibal, sed
utis victoria nes-
cis.*

L. Flor. l. 2. c. 6.
Resembling
Clement the
fourth, who
had a pregnant
wit for proje-
cting, unfortu-
nate for at-
chieving.
Object.

Sol.

of *furie* by the sovereignty of reason, yet it fares with them as it did with *Hannibal*, *Who knew better how to conquer, than how to make use of his conquest*: or as it is said of *Glendor*, *That hee was more able to get a victory, than skilfull to use it*. So these, though reason like a discreet Monitor advise them to moderate their passions, yet so ambitious are they of popular praise, as rather than they will lose the name of being esteemed resolute, they will oppose themselves to all perils, and entertaine a course in the eye of true valour most dissolute.

Yet respect to our *good name*, being indeed the choicest and sweetest perfume, must not bee so sleighted, as to incurre apparent termes of disgrace, and not labour to wipe off that staine, by shewing some arguments, that we have so much conceit as to apprehend what an injury is, and so much Spirit as to take revenge on him, by whom the injury is offered.

It is true; neither am I so stupid, as not to conceive how insupportable the burden of those wrongs is, which touch our name. So as indeed, (to speake as a man unto men) these wrongs are above the nature of mortalitie to beare: for the *naturall man* tasting more of Earth than Heaven, whilest he ponders the qualitie of his disgrace, and how farre he stands engaged, in respect of the opinion of men, to beare himselfe like himselfe, and not to bury such wrongs in silence, as if senselesse of the nature of an injury; he never considers what the divine Law injoynes, but casteth his eye upon the wrong he sustaines. Wherein, if passion will needs over-master reason, (albeit I do not hold it consonant to the Diuine Law, Morall or Nationall, but to all *generous* spirits experimentally usefull) I could wish him to come off faire at the first, for this either winnes him the buckler, or loseth it: so shall he ever gaine to himselfe an esteeme of conceit, in knowing the nature of a wrong; and an opinion of spirit, in daring to wipe off the disgrace that shall be laid upon him.

For

The English Gentleman.

209

Recreation.

For this is my Position, *Faille at the first, and faile over*: for as the first onset terrifies the enemy, so in actions of this nature, the only meanes to gaine opinion is to come off bravely in the beginning. Now perchance it may happen, that hee from whom you have received wrong, will take no notice of your distaste, but will doe as *hee* did, who receiving a *Challenge* upon some personall touch, whereby hee apprehended the occasion for his best advantage, of making choice (as the *Challenged* may) of *time*, *place*, *weapon*, and *second*, returned this answer to the Messenger; For the *time*, I know not when; for the *place*, when that time comes, it shall bee the *Alpes*; for the *weapon*, it shall be *Guy's* sword that slew the Cow on *Dunmott* heath; and for my *Second*, it shall bee your selfe, that I may bring you within the compasse of *Duelloes*. If with such your fortune be to deale, (as many there are more valiant in tongue than hand, more apt to offer wrong than tender satisfaction;) know thus much, that these *Alps* which he hath named, and whereto he never meanes to come, is what *place* soever you shall meet him; the *time*, whensoever you shall have fit opportunity to encounter him; the *weapon*, though he chuse it, you may refuse it, (because it is too closely kept to come to) and make choice of your owne weapon, lest by going to *Warwicke* Castle to procure a sword, you forget your wrong before you come there; and the *Second*, your only selfe; that as you are particularly wronged, you may be particularly righted: for as the wrong toucheth you and no *Second*, so you are to right your selfe without a *Second*. But the safest and surest course, (as I said before) not to partake with men of this condition, is to restraints their company and conversation: for these *firy spirits*, who have *Thersites* tongue and *Aeneas* hand, are dangerous to consort with; for they seldome resort to any meeting, but either they doe hurt, or receive it. So as, even in these tolerable *Recrea-*

*Vid Homer in
Iliad.*

P

tions

Recreation.

Plin. in Nat.
Hist.

Knowledges
are as the Py-
ramides, where-
of History is
the Basis.

De Orat. 1. lib.

Whence Cicero
moved Lucius
to record his
acts in his wri-
tings.

tions of *Horse-races, Cockings, Bowlings, &c.* you shall ever see these throw one bone or other to make differences amongst men of quality and ranke, wherein they will be sure to be interested as *Seconds*, if not as principall *Agents*. My advice therefore is, that you avoid their company, as disturbers of the publike peace, interrupters of all honest *Recreations*, and profest enemies to all civill society. For, as we read of the Bird *Cuculus*, that she will rather hatch the egges of another, than hatch none at all; so these will rather engage themselves in others differences, and like subtil *Spiders* spinne the webbe of dissention, than bee without employment: but they hatch the *Cockatrice* egges, reaping the fruit of their labours to their shame. But wee have insisted too long upon them; wherefore wee will returne to our former discourse.

As wee have briefly touched some *Recreations* well sorting with the equality of a *Gentleman*, being such as tend especially to his accomplishment outwardly; so are we now to treat of such as may conferre no lesse benefit to the inward man, by enabling him for matters of discourse. Of which rank, *Reading of history* is to be accounted as one tending especially thereto; and that not only in respect of discourse, but in respect of discipline and civill society; being there taught how to demean or behave our selves in all our actions, how to moderate our affections, how to gaine worthy esteeme both in our managements publike and private.

Cicero entering into the commendation of *Histories*, honours them with this Rhetoricall definition: *Histories* (saith he) are the witnesses of times, the light of truth, the life of memory, the mistresse of life, the messenger of antiquity: In which notable exemplification, hee shewes what excellent fruits may bee gathered from the select flowers of *Histories*. First, how the passages and events of former times are there recorded; Secondly, how the

The English Gentleman.

211

Recreation.

the truth of things by the light of *History* is discovered; Thirdly, our memory is revived; Fourthly, our life is directed; Fifthly, antiquities successively transcribed. In *Tacitus* are three notes which are required in a perfect *History*; First, *Truth*, in sincere relating, without having any thing *haustum ex vano*; Secondly, *explanation* not onely of the sequels of things, but also the causes and reasons; Thirdly, *judgement* in distinguishing things, by approving the best, and disallowing the contrary. Touching which three notes, wee are to observe first, that there is necessarily required in every *Historie* a sincere relation of *truth*, foisting nothing in, which may seeme either fabulous or impertinent. Likewise, it is not enough to lay downe or *explain* the sequels or issues of things, but the causes and reasons from whence those sequels issued. Thirdly, there is required *judgement* in distinguishing probabilities from improbabilities; never setting ought downe for a grounded truth without approved authority. Having thus proposed unto you the fruits redounding from *History*, as also what is required therein, to make it more generally affected; it rests now that I shew my opinion touching your choice of *Histories*: of which subject, because I have * heretofore copiously treated, I will onely speake a word, and so descend to the last branch of this *Observation*.

Augustine in his fourth booke *De Civit. Dei*, calls *Salust*, *A noble and true Historian*; noble in respect of his descent; true in respect of his discourse. Neither doeth he indeed deserve any lesser title; for his phrase is elegant without affectation, his discourse continuat without impertinent digression, and the Series of his *History* stored with much sententious instruction. From the depth of a princely judgement, *Casars Commentaries* have received most noble approbation. But if you would take view of a flourishing State, whose greatnesse never

Annot. in Tacit.
De quo verè dici
potest, ut inclutus
ille Lipsius de
Guicciardino
testatus est;
"Prudens peri-
tusque scriptor,
& qui tales Le-
ctures suos facit.

* In the Survey
of *Histories*
which might
be rightly en-
titled, *The Mus-
ses wardrobe*, or
*The Noble-mans
Lecture*; dila-
ting on the va-
rious delights
of *History*, the
best accompli-
sher of true
Gentility.
*Historicum no-
bilem & verum*
Aug de Civit.
Dei, 4.1.

Recreation.

Græcorum Thucydidem & Herodotum, Latinorum Salustium & T. Livium facile principes esse judicamus. Laur. Vall. in. Præf. Thucyd.

* *Plinius Junior* wished hee might be mentioned in the Histories of *Cornel. Tacitus*, because hee did foresee their succeeding memory.

* *Non solum animis, sed etiam oculis servire Civium. Cic. Homines fronte & oratione magis quam ipsis beneficio, reque capiuntur. Ibid. Tust. 4.*

Quint. Curt. 6.

any attained to, being raised from such beginnings; bee acquainted with * *Tacitus* or *Livie*, where you shall observe the courses and passages of many eminent Princes, how they bare themselves in their height, how in their hate. Here you shall see, *Those men who* (as *Cosmo* saith) *carry their heart in their mouth*, are more to be pitied than feared: for these judge men onely by the outward appearance. Whereas *Tiberius* gloried in nothing so much as in cunningly cloaking his purposes with faire pretences, going invisible, and deluding his subjects resolutions with a seeming good. Here you shall likewise observe others so obsequiously seeming, as they strove not onely to satisfie the * *minds*, but *eyes* of the Citizens, understanding well enough, that the common sort of people were catcht sooner by a * cheerfull countenance, and a pleasing outward semblance, than any other respect whatsoever. Some you shall see note much, yet will be seene to note little: therefore *Agrippina* in *Tacitus*, knowing her life to be attempted by *Nero*, knew well, that her onely remedy was to take no notice of the treason: so is *Scipio* described by *Cicero*, to be the most cunning searcher of mens minds; and *Sylla* by *Salust*. Others you shall observe so much dejected presently upon any losse sustained, as they entertaine affliction with a desperate sorrow, crying out with *Afranins* sonne, *Alas mee wretched!* or *Philotas*-like, receive such deepe impression or apprehension of their disgrace, as through it they are forced to lose the faculty of speech. Whereas others, like *Furins Camillus* are neither puffed up with honour, nor cast downe with disgrace: as his *Dictator-shippe* could not make him too haughtily affected; no more could *exile* from his Country cause him to be dejected. Such was the resolution of the ancient *Romans*, who at the disaster of *Canna*, when their utter ruine and overthrow was rung in every place, did nothing unworthy

The English Gentleman.

213

Recreation.



unworthy themselves. Here you shall encounter with a *Ingrate*, *Speaking little, but doing much*; There with a *Cassius*, *Speaking much, but doing little*. Here one, in all mens opinions *worthy of an Empire before he had it, but most unworthy when hee hath it*, exemplified in a *Galba*; there one *much doubted before he have it, but generally loved when he had it*, exemplified in *Severus*.

Again, observe you may in the course of *Histories* how justly God hath shewne himselfe towards such as practised treason against their Princes, though they were Heathens: finde out one of all those who conspired *Casars* death in the *Capitol*, who died in their bed: For no sooner had *Antony* shewed in his funerall Oration the thirty three wounds wherewith *Caesar* was deprived of life by his conspirators; and erected a Temple to *Caesar*, and sung a mournfull hymne in memory of *Caesar*; then *Trebonius* and *Decimus*, were the first that were dispatched, being of the conspiracie. *Cassius* likewise was killed on his Birth-day: who, some say, killed himselfe with the same dagger wherewith *Caesar* was killed; yea, observe the misery of these *Assasins*, being so unhappy, as they could hardly finde one so friendly, as to lend a hand to end their misery. For *Cassius* offered his throat to *Pindarus* his Page: *Brutus* to *Strato*, who denying to doe it, was answered by a servant; *Octavius* *is nec deus amicus nec servus*. The like revenge was inflicted on *Septimius*, for betraying his master *Pompey*. The like on the *Magi*, for their treacherous attempts, after the death of *Cambises*. The like on *Bessus* for his disloyalty towards *Darius*. And to descend to later times, even within the bounds of our own nation, what just revenge seconded those perfidious Complices; *Alextus* for conspiring against his deare Sovereigne *Carauinus*; and that Arch-traitour *Edrike*, for his treacherous practices with *Cannus* the

a *Cicero* said of *Galba's* leaden body: *His vis had an ill lodging*.

Who would have majesty preserved, *virtute non cultu*. *Macrobius*, lib. 2. *Saturnalius*, c. 5. *Dion*, l. 44.

Appianus Alex.

Plut. in vit. Pomp.

Julian. Quint. Curt.

*Recreation.**Vid. Polydor.**Fab. Stow. & al.**Appian. Alex.**L. Flor. l. 1. c. 1.**Quint. Curt. l. 3.*

The miserable
ends of such as
committed sa-
cristledge in
their time.
*Virg. Aneid. 2.
lib. 1.*

*Laëtant. de orig:
error. cap. 8.*

Dane, and breach of allegiance towards King *Edmond*? for seldome hath any State in any age beene so happy, as it hath not bred a *Catiline* with a *Catulus*, a *Cethegus* with a *Curtius*, a *Sertorius* with a *Soranus*, a *Quadratus* and *Quintianus* with an *Emilius* and *Coriolanus*. Besides, you shall observe what justice and integrity appeared in the heathen, chastising such as would bee bribed or corrupted, though they were their enemies. So as, *Mithridates* tooke *Manius Acilius*, one of the chiefest Embassadours of the Romans, and set him contemptuously upon an Asse, till he was come to *Perxamo*, where he put molten gold in his mouth; reproving the Romans for taking gifts. The like reward had *Tarpeia*, being corrupted by *T. Tatius* to deliver the *Capitol*: for having betrayed the gates of the *Capitol* to the enemy, onely upon promise, that they should throw her the bracelets, which they wore on their left armes, this they accordingly performed, throwing also their targets upon her, with which she was pressed to death.

You shall likewise finde there, what reverence the Pagans shewed to their Idolatrous Temples; and how carefull they were to observe their Country rites, which they esteemed sacred, and what successe ever followed the enterprises of such as committed *sacristledge*. The very heathen observed, that after such times as the Grecians once offered violence to the Temple of *Pallas*, that they lost all their hope, and never thrived after. *Laëtantius* reporteth of divers who were grievously punished for their impiety and prophanenesse towards the gods; as namely *Fulvius* the *Censor*, who for taking away certaine *marmoreas tegulas* out of the temple of *Iuno Lacinia*, was distraught of his wits. *Appianus Claudius* for translating and conveying those sacred reliques which were before consecrated to *Herculus*, within a while after lost the use of his eyes. *Dionysius*, who made a jest of *Sacristledge*, taking a golden cloake from

Iupiter

Jupiter Olympian his image, a woollen cloake being but in stead thereof, saying, *That a golden cloake was too hea-
vie in Summer, and too cold in Winter, but a luse woollie
cloak was fit for both;* cutting off also *Esculapins* gol-
den beard, saying, *It was no reason that the son should have
a beard, and Apollo his father have none;* and taking a-
way certaine cups of gold which they held in their
hands, saying, *It was a great madnesse, to refuse them of-
fered;* was for these driven into banishment. *Pyrrhus* for
robbing *Proserpina's* treasury, suffered ship-wrack not
farre from the shore. *Zerxes*, who sent foure hundred of
his souldiers to *Delphos*, to spoile the Temple of *Apollo*,
had them all destroyed, and burnt with thunder and
lightning. *Marcus Crassus*, for taking a great masse of
money out of the Temple, which *Pompey* would not
meddle withall, perished there with his whole armie.
And here in *Albion*, we reade of *Brennus*, who in his ex-
pedition to *Delphos*, was by a sudden hurly-burly, or
immoderate feare, through a noise heard in the bowels
of the earth, (raised indeed by the lamentable shriekings
and howlings of the distracted *Druids* and ministers of
Apollo) despairing of further successe, perished with all
his armie. Whence may be observed, how justly such
were punished, who contemned the religion of their
Countray, robbing their Temples, and enriching them-
selves with the spoile of their gods : who albeit they
were Idols and no gods, or rather Devils and no Idols,
yet so ill was their successe in all their affaires afterwards,
as they attributed the cause of their miserable ends to
the contempt of their gods. But howsoever this may
seeme erroneously ascribed, sure I am, that thus it may
be rightly applied : that where God is dishonoured, his
Temple prophaned, and religion contemned, nothing can
be successfully or prosperously concluded.

It is wonderfull to note in such evill times, so good
men, as we shall every where meet with in the course of

Valer. Max.

Vid. Chron.

What good
morall men
have flourished
in evill times.

Recreation.

Plut. initio Apo-
theg. regum.

Justin. lib. i. in
fine.

Non dolenda so-
lumsed pericu-
losa etiam res
est, cum ingratis
habere negoti-
um. Senec.

Histories. An *Aristides* for Iustice, a *Celopidas* for Tem-
perance, a *Numa* for Prudence, a *Trajan* for Patience, an
African for Continence; all which in this *Cleantes*
Table, History, shew admirable vertues in a corrupt go-
vernment. Again, reflect your eye on those whose love
to their Countrey deserves eternall memory; and you
will no lesse wonder at the greatnesse of their mindes,
than the happinesse of those Realmes that enjoyed
them. King *Darius* upon a time, by chance opening a
great *Pomegranat*, and being demanded of what hee
would wish to have as many as there were graines in that
Pomegranat? answered in one word, of *Zopyrus*'s. Now
this *Zopyrus* was a right noble and valiant Knight, who
to reduce *Babylon* to the subjection of his Lord and
Master, and defeat the traitorous *Assyrians*, suffered his
body to be rent and mangled, and being thus disfigured,
fled straight-ways to *Babylon*, where the *Assyrians* were
intrenched: whom he made beleeve that *Darius* had
mis-used him in this sort, because hee had spoken in their
behalf, counselling him to breake up his siege, and to
remove his armie from assaulting their Citie. They hea-
ring this tale, and the rather induced to thinke it true,
because they saw him so shamefully disfigured in his
bodie, were perswaded to make him their chiefe Cap-
taine: by which meanes hee betrayed them all, and sur-
rendred both them and their Citie into his Masters
hands. The like we reade of *Codrus* Prince of *Athens*,
who according to the counsell of the Oracle, sacrificed
his life willingly, to preserve the Libertie of his Coun-
treie. The like did *Gobrias*, who offered his bodie to
slaughter, to free his Countrey of a tyrannous Traitour.
Yet observe withall, the ingratisnde of former Ages to
men of best deservings, which caused *Aeschines* say, *That*
though the Citie of Thebes and Athens were full of
naughtie men, yet not so full of any sort as of ungratefull
men. This felt *Annibal*, this felt *Asdrubal*, this felt *Afri-*

can;

The English Gentleman.

217

can; while *Asdrubal* within, must be accused by *Asdrubal* without: and noble *African*, than whom none ever deserved better of his Countrey, may begge a resting place for his bones, but must not have it.

Againe, it will not be amisse to note the sundry occasions of warres, proceeding from the sundry dispositions of men. Some strove for soveraigntie; others for preservation of their Libertie: where, so eager was the one of gaining glory, the other of defending their Libertie, they were many times brought to such straights, as there was more roome for *beholders*, than *fighters*, many bearing armes, but could not use them. No lesse remarkable is it, to note what incredible exploits have beene atchieved by a handfull of men under a valiant Leader: where by a more particular survey had of their actions, we shall finde that observation of *Plutarch* to be most true: *Better is an armie of Hares, with a Lion to their Leader, than an armie of Lions with a Hare to their Leader*: An Armie being said to derive her strength from her selfe, but her spirit from her Captaine.

In a word, *Gentlemen*, to observe the revolution of times, the mutation of States, the Natures and dispositions of persons, the issues and events of things, would be an imployment of no lesse delight than profit; considering the ebbs and flowings of forraigne estates with our owne. But to draw homeward, lest like *Messala Corvinus*, by remembring the name of a stranger, we forget our owne: there is no *History* more usefull, or relation more needfull for any *Gentleman*, than our owne *Modernes Chronicles*, where he shall observe many notable passages worthy his reading. As first, how his Countrey was first planted; how by degrees it became peopled; how to civillie reduced; how by wholesome Lawes restrained; and how by the providence of the *Almightie*, in so calme and peaceable manner established. Here he shall see a good King, but a bad man; there

Recreation.

Appian. Alexad.

O ingrata patria, ne ossa quidem! Valer. Max.

Quint. Curt. l. 6.

Peut. in Apotbec.

Quanti dux, tanti exercitus. L. Flor. l. 2. c. 18.

Recuribus fatigatis quoque; velocior domum gradus est. Sen. de tranquill. anim. lib. 1. cap. 1.

Recreation.

there a good man, but a bad King. Again, here hee shall see the State more weakned by civill broiles, than foraine warres; Securitie being no lesse hurtfull at home, than hostilitie abroad. *Scipio* used to have this sentence in his mouth; *That easie, favourable and affable Captains, were profitable to the Enemy, which though they were beloved of their Souldiers, yet they (as little by them.* This shall you see verified in the too much indulgencie of many of our Capitaines, through which lenitie they made many hopefull Souldiers absolute cowards.

Again, to note the raising of many obscure persons to great honour; as likewise the pulling down of many eminent houses and families, would enforce no lesse admiration in us of Gods divine *Providence*, than of his secret *Iustice*, who pulleth downe, and setteth up; as seemeth best to his wisdom. To observe likewise, in the corruption of bloud, what Noble Families have beene tainted, which by the Princes clemencie were againe restored. What dangerous attempts and practices have beene undertaken, not only to shake but supplant the glorious frame of this *Island*: labouring to divide and remove all succession to this Crowne, from the Royall Line of our Princes, and to invest foraine Princes therewith: where an *English* King was summoned to the *French* Kings Court, while *Normandie* was yeilded by us, the *Welsh* invaded us, *Lewis* with a speedie arrivall accosted us, and *Iohn* himselfe was forced to leave us. Nay, which was more, one of the *Nurseries* of our *Island* was displanted; for at that time was *Oxford* of her Students forsaken and abandoned, (which before for the space of three hundred and nine yeares had successefully flourished) so as not onely the *State*, but *Learning*, the sterne of State, became much weakned. Yet observe, how happily this storme was calmed, when it was least expected; for by the *Vicount* of *Adollin* his confession, lying then upō his death-bed, was the whole practice of the

As in the reign
of King *Iohn*.

An. Dom. 1209.

The English Gentleman.

219

Recreation.

the French, by a Frenchman discovered, which was no lesse happily afterwards prevented. For King *John*, being to repentance moved, tooke an oath before his *Barons* that all things should be reformed, which the *Barons* likewise seconded with an oath to confirme his proceedings. So *John* was absolved, and that Crowne which he had before resigned, he forthwith resumed, being in this made more happie, in that being once so unhappie, hee came to defeat his foes, make sufficient triall of his friends, and recover that by submission, which he had lost by his pride.

Againe, if we should but reade, and reading consider, how peacefull the government, how quiet the sleepes, how cheerefull the delights were of such as came by lawfull and lineall succession to the Crowne; and the heauey Nights, troubled thoughts, broken sleepes, and many tedious houres which those were owners of, who came by usurpation to enjoy (with little joy) a princely Diadem; we should of necessitie conclude with *Pompey*; who being combred with his Honour, exclaimed to see *Sylla's* crueltie, being ignorant after what sort to be-have himselfe in the dignitie he had, and cried out; *O perill and danger never like to have an end!* For to use one example for all; who should but consider the practices which *Richard* the third used to get a Crowne, planting his kingdome on an indirect foundation, *Blond*, and those many strange passages and overtures which happened in his Reigne, with those fearefull *Visions* which appeared to him before his death, would certainly set downe this for his rest; that it is not what we have without us, but what we have within us that procures us peace or disquiet. Whence *Polydore Virgil* upon that terrible dreame of *Richard* the third, the night before *Bosworth* field, in which hee was slaine, useth these words; *I doe not beleeve that those were the ghosts of men that did affright him, but the guilt of a troubled conscience that did torment him.*

Having crossed
the Seas to Je-
rusalem.

*Id credo non fuit
boninum, sed
conscientia sce-
lerum,
Polydor. Virgil.*

Recreation.

him. Certainly, discourses of this nature cannot chuse but minister much profit with delight, and enable you that are *Gentlemen* to entertaine the time with much content to them that heare you. For in this *Treasury* or *Store-house* of *History*, you shall finde better meanes, than a'l the *Helpes* of *Discourse* which our weake Pamphletters can publish, to enable you for discourse in all companies. For to restraine or tye your selves to a set forme of discourse, as if you were to doe nothing without rules, were too pedanticall: besides, you should be sometimes so scantled, for want of subjects, that unlesse the subject whereof you are to discourse fall happily within your owne Element, your Ship for want of Searoom would runnea-ground. Whereas *History* (the sweetest *Recreation* of the minde) will afford variety, (being not curtaild by *Epitomes*, which are the *Moths* of *History*) both for table-talk to delight, and discourse of more serious consequence. Which in my opinion would better seeme a *Gentleman*, than to entertaine time in nothing but the cry of *Dogs*, or flight of *Hawks*; which, as they are Gentlemanly pleasures, and worthily approved (as I formerly noted) so are they to bee used but only as pleasures and *Recreations*: of which to speake sparingly were much better, than onely to discourse of them, as if our whole reading were in them. Neither doe I speake this without just cause; for I have noted this fault in many of our younger brood of *Gentry*, who either for want of Education in Learning, or their owne neglect of Learning, have no sooner attained to the strength of making their first a Pearch for a *Hawke*, but by the helpe of some bookes of faulconry, whereby they are instructed in the words of Art, they will run division upon discourse of this pleasure: whereas, if at any time they be interrupted by occasion of some other conference, these *High-flyers* are presently to bee *mwed* up, for they are taken from their Element. Wherefore *Gentlemen*,

The English Gentleman.

121

Recreation.

stemen, let me advise you in a word, so to entertaine time in *Recreation*, as the pleasure you take therein, draw not your minds from more serious and usefull imployments. I have proposed to you, and made choice for you, of some *Recreations* which may no lesse delight and benefit your mindes, thā these other active delights doe your bodies; use them, and you shall finde such pleasure in them, as you may perceive profit and pleasure so equally mixed, as if at first intended to make your delight perfect. And so I come to the last branch, shewing *how a Gentleman is to bestow himselfe in them.*

AS one said of *Love*, that it should be a *toy* and no *toyle*; so say I of *Recreation*; the spirits should be cheered by it, not drowned in it; refreshed, not depressed. I doe not like of this eagernesse after pleasure; for it argues too much sensuality; The minde should be so tempred, as it may shew an indifferencie to the use of pleasure. Which I have surely found, as a maine errour in most part of young *Gentlemen*; whose eager appetite so unmeasurably pursuing the quest of pleasure, cannot containe it selfe from expressing outwardly, the love it conceives to such a pleasure inwardly. So as I have observed some inтраунced (as it were) with joy in the chace of *Hare*, or the flight of *Hawke*; which in my opinion argued much lightnesse: for no sooner was their pleasure at a stay or default, than all their former delight was turned to a contrary passion. I commend therefore his resolution who said; *He was never so over-joyed with pleasure, but he thought it good to allay that surpassing joy, with the remembrance of the end of that pleasure.* It is an excellent thing to moderate our joyes, by considering the shortnesse of them; and to allay the height of them,
by

How a Gentleman is to bestow himselfe in Recreation.

Recreation.

†
Defunctum affe-
runt immodica
letitia & senii
imbecillitate,
&c. Laert. in
vit. Chyl.

by observing what breaches or intermissions are incident to them. Wherefore above all, it becometh a *Gentleman* to bee circumspect in this kinde, for even by his outward carriage may his weaknesse bee discovered. Sure I am, there is nothing that tasteth more of true wisdom, than to temper our desires in effects of joy : so as I cannot sufficiently wonder, how *Chylo* being accounted one of the seven Sages of *Greece*, should bee so overtaken with joy, as to die with excess thereof. The like we reade of *Argia* the propheteesse, who being carried in a chariot of gold to the Temple by her two sonnes, whereat shee conceived no lesse joy than if her two sonnes had bene invested with the title of *Emperours*, through excessive joy immediatly died. But these passions rather become women than men, who should be themselves still, but especially when they feele any such conceit undermining them. It is written of *Polycrates*, that meditating one day with himselfe, how he had never any thing which crossed him all his life, but enjoyed all successe both at home and abroad, so as he became fearefull to his foes, and powerfull to his friends, resolved to try how hee might crosse his good fortune, by a voluntary incurring of losing that he did exceedingly love. Wherefore one day he went unto the Sea-side, where taking off a Ring which he did especially tender, hee threw it into the Sea, intending thereby to crosse himselfe, whom fortune would not : but see how *Polycrates* was crossed in his crosses : for not long after, a fisher-man came and presented him the Ring hee had lost, having found it in the belly of a fish ; which did not a little trouble the *Prince*, saying ; *I perceive the gods owe mee a displeasure, which they will doe when I least expect it, and make mee so much the more unfortunate, in that I never knew what misfortune meant.* Which he afterwards found true, being

being deprived both of Crowne and Dignitie. Certainly, there is no meanes better to attempter and allay ones joy conceived in the pursuit of any pleasure, than to crosse himselfe in the quest thereof: for this tasteth of true manhood, when one can master his affections, and stay himselfe in that he loves. Neither is this hard to doe being once assayed; for wee shall finde more true content in the *moderation* of our pleasure, than in the pleasure it selfe. I have heard of some young *Gentlemen*, who purposely crossing themselves in some one pleasure or *Recreation* which they loved, and betaking themselves to their chamber, apprehended such a deepe impression of the fruition of their pleasure, as they visibly (as it were) enjoyed that pleasure in their chamber, which others enjoyed in the field. That conceit is strong I will not deny; but that it should worke so strange and strong an effect, I am doubtfull: yet who so ere they be (if any such there be) sure I am, they may well crosse themselves in pleasures abroad; having such pleasant conceits within themselves.

Now, as I would have young *Gentlemen* to use *moderation* in the exercise it selfe; so would I have them observe like *moderation* in their expence or charge requisite for that exercise or pleasure. It is deare bought pleasure that makes the Posteritic beggers. *Nero* was taxed for his prodigalitie, because hee would have his Fishing-rods of gold, and his Nets of purest silke; *Vitellius* for his embroderie, as well as his Epicurisme; *Lucullus* for his Gardens; *Antoninus* for his Bathes; *Cavacalla* for his Roabes; *Commodus* for prodigall expence in all *Recreations*. Now what madnesse is it to bestow that to delight mee, which I may wish one day I had to sustaine mee? to bestow that on my pleasure, which I may chance need to releeve nature? We have heard of one within this Citie, who like a prodigall

Heire

Suet. in Nerone.

*Plut. in vit.
Sext. Aurel.
Herodian.*

Recreation.

Virtus atque sapientia major in illis fuit, qui ex parvis epibus tantum imperiū fecere, quā in nobis, qui ea bene parva vix retinemus. Salust.

Majus dedecus est parva mittere, quam non omnino paravisse.

Peculatus avarii fastus est. Ibid.

Heire to his fathers thriving providence, bestowed an incredible masse of money to satisfie his five *Senses*: but sure I thinke he was distraught of his *Senses*, and therefore quickly satisfied. It is no pleasure but a brutish affliction, which gives it selfe so over to delight it selfe, as rather than it will bee restrained or moderated, will engage credit, state and all to have her desires fulfilled. Likewise in *Games* at Cards, Dice, Chesse, or such houre-beguiling *Recreations*, I would not have our *Gentlemen* to play for that which may occasion in them the least base or unworthy feare. You shall see some of these peasantly *Gamesters*, who partly for desire of winning, or else for feare of losing, shew a perpetuall palsey in their joynts, so full of troubled thoughts they are, or passionate feares, which apparantly discover a baseness of disposition in them, whom either hope of gaine or feare of losse can drive to such extremes. I would have you therefore so to bestow your selves in these, as they may never force a change of colour in you: for there is nothing that may derogate more from the native *Character* of a *Gentleman*, than to expresse the least semblance of feare, for the losse of ought that he shall play. Neither is it any lesse touch to a *Gentleman*, whose affections should be so composed as they may expresse his *Nature* without any other *character*, to fall into *passion* for ought that he shall lose. Albeit I have heard of one, who (much subject to this imperfection) chanced to bee reproved by his friend, who in friendly and familiar sort wished him either to learne more patience in gaming, or else to “surcease from game. What (quoth hee to his friend) “dost thou thinke I am a stocke or stone, that I should “have no sense of my losse? Surely I thinke therē is no “man that knowes how hee comes by his money, but “will be moved for the losse of it. But I approve not of his *Maxime*: you shall see an old *Gamester* beare all crosse chances with an equall and undejected spirir, wherea s

The English Gentleman.

225

Recreation.

whereas our young *Gamesters* (for passion is most incident to Novices) upon a crosse throw, pull their haire, teare the Cards, stampe and fret like gmm'm'd program : so farre they are from patience for want of experience. Their younger and unmellowed yeeres never felt the crosses of a *Gamester*, and therefore can hardly digest them when they come. This the Philosopher seemes to confirme, saying; *Nothing can be violent, being once habituare.* For use or custome as it makes perfectnesse, so it begets a composednesse of minde, to endure with patience whatsoever the extremitie of fortune may inflict.

*Affectus nulla
est passio.*

But now in my discourse of *Passion*, which makes men so much forget themselves, as they will, rather than want a fit subject to revenge their ill fortunes on, minister occasion of offence to their dearest friends; there is one thing which I would have our young *Gentlemen* to take heed of, and that is, in their heat and height of passion to forswear gaming at all, or with such an one, because they had never fortune to be savers at his hands; yet as men carelesse of what they swear, without respect to what they formerly protested, presently fall to game againe with the selfe-same company which they had so lately abjured. A dolefull and wofull example we had of this within these few yeeres of *one*, whose more eminent parts interested him greatly in his Countries hope; yet having dipt his hand in blood, was according to justice and equity adjudged to die, which was afterwards accordingly executed. This *Gentleman*, whose education had beene ever with the best, and in the most frequented places, used much gaming, at which hee had generally ill fortune; so as, feeling the smart of it, hee resolved binding his resolution with a solemne protestation, that if ever hee gamed againe, hee might bee hanged: which imprecation was so usuall with him, as nothing more frequent. But see

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this

Recreation.

this *Gentlemans* miserable end ! Within few yeeres after, hee suffered in himselfe what hee had so often wished for himselfe. Take example hence, you I say, who are so prodigall in oathes, vowing, protesting and swearing, in your heat of *passion*, what you are no lesse apt to forget having cooled your *passion*. For though you little feare the effecting of that which you wish to your selves, yet time may come when you would wish you had not used those imprecations upon your selves.

There is another thing likewise which I could wish young *Gentlemen* to bee mindefull of, and it is to make distinction of times for their *Recreations* : for as all times are not for all pleasures, no more are pleasures for all times. Wee are therefore to reserve so much time for our more serious affaires, as not to give way to pleasure or delight, and so neglect what wee should principally intend. No expence is more precious than the expence of time ; which is rather employed than wasted, when bestowed to the good and benefit of the imployer. So as, even in matters of pleasure or *Recreation*, I could wish you to betake you to those games which may best benefit your understanding ; as in games at Cards, the *Maw* requires a quicke conceit or present pregnancy ; the *Gleeke* (because of variety) requires a retentive memory. These are good exercises of the minde, and such, as being made *Recreations* onely, and no trickes to circumvent, may afford some helpe or benefit to the *Gamesters* understanding.

Now therefore, doe not (*Theotimus*-like) preferre lust before your eyes ; preferre not any profit you are to reape by gaming, before the inward benefit which you may reape by conceiving. It is a mercenary Trade, to frequent Gaming houses for gaine, to alter the property of a *Recreation*, and make that an

Ereſius.

The English Gentleman.

227

Recreation.

an anguish, which should bee a solace; a torture, which should bee a pleasure. For what pleasure can that *Gamester* enjoy by play, whose heart is surprized with *Hope, Feare, Passion, Despaire*, and a thousand perturbations, which like *Tiberius* vision are ever startling him? Surely, if there bee any pleasure in these *Recreations*, those onely enjoy it, whose mindes are neither cast downe with the feare of losse, nor over-joyed with the hope of gaine; making this use of all aduerser or crosse fortune: How miserable is that man, whose highest hopes relie on so light a mistress? How simple hee, whose conceit is grounded on the constancy of fortune, who is onely constant in inconstancie? How pittifully pittilesse is his case, who puts finger in the eye, because hee hath felt her frowne? How forlorne is his hope, who having had experience of the extreamest affronts of fortune, is ever giving himselfe occasion of new sorrowing? But contrariwise, how truly happy is hee, who makes use of fortunes braves, and receives what chiance soever comes, with a cheerefull brow? How truly blessed hee, who cares as little for the insults of misfortune, as hee prizeth all momentary sucresse which so blinde a *Goddesse* can afford him? There is no griefe more base or unworthy, than that which taketh beginning from losse in game: for why will wee make a voluntary hazard to procure us sorrow? Why should any one imagine himselfe to bee more dearly tendered by fortune than another? If you play square, without intendment of advantage, then expect no more than another may looke for, being equally interested in the share of fortune. For in these *Recreations*; as it is mercenary gaine, which is got by game; so it is an indiscreet griefe to sorrow in losse, or rejoyce in gaine. *Recreations* are not to be used as men use *Trades*; these are to maintaine us; the other to refresh us. So as

Suet. in Tiber.

*Si videas mu-
rem dominari
alium, nun-
quid risum te-
neas? quanto
magis ridiculum
est quando tax-
illum, quod est
minori valoris
quam mus, ho-
mini domine-
tur? Sen.*

From this inor-
dinate desire,
spring two
maine bran-
ches;
Cupiditas acqui-
rendi; *aviditas*
retinendi:
Eagerness of
gaining: gree-
diness of re-
taining.

Q₂

they

Recreation.

they greatly pervert the use of pleasure, which make it a daily Taske, as many of our *English Gentlemen* doe; who made *Heires* of their Fathers providence, esteeme it the onely *Generous* qualitie, to make use of their Fathers Coine, without respect to his care. These are they who blemish their Descent, and detract from the glory of their House, consuming the Sunne-shine of their dayes in workes of darke-nesse.

I have read a conceited Treatise composed by an *Italian*, entituled *A Supplication to Candle-light*: discovering the abuses committed and curtained by the silence and secret shade of night. Where it might bee demanded, as GOD in *Esay* did aske the Devill our subtil Watch-man, *Custos quid de nocte?* And there hee shewes how a great Office is not so gainefull, as the Principall-ship of a *College of Cur-tizans*. For no Merchant in riches may compare with these Merchants of maiden-heads, if their female *Inmates* were not so fleeting and uncertaine. Too many, I feare mee, there bee of these licentious *Gamblers*, who make sinne a *Recreation*, wantoning in the Lappe of impudence, exposing their estate and name to a miserable hazard: whose *Youth*, as it addes fuell to desire; so *Age*, the truest Register of the follies of *Youth*, will besprinkle those desires with the bitter teares of Repentance: grieving to have committed, what may hardly bee redeemed. For hee that surceaseth but then from sinne, when hee can sinne no more, forsaketh not his finnes, but his finnes forsake him. It is one thing to fall into light finnes, through occasion onely, or humane frailtie: and another thing to fall through affected negligence and security. Farre bee the latter from you, *Gentlemen*, whose aymes ought to bee so much the more glorious, as your Descents are noble and generous. Though hu-
mane

The English Gentleman.

229

Recreation.

mane frailty moove you to offend, labour to redeeme that time wherein you did offend, by vying sinnes with sighs, those ungodly Tares, with uncessant Teares; for if you will live when you bee dead, you must die to sinne while you bee alive. And for as much as pardon cannot bee procured, but where repentance is renewed: as wee are *Omnium notarum peccatores*, so should wee bee *Omnium horarum poenitentes*; as every houre *sinning*, so every houre *sighing*; as every houre committing, so every houre bringing forth fruites of remission.

Omnium notarum peccatores;
Et nulli rei nisi poenitentia nati.
Tertul. de poenit. 32 fine.

Thus like *Hysmenias* the *Theban*, who would shew Musicians of all sorts, to imitate the best, and reject the worst; have I proposed and set downe *Recreations* of all sorts, making choice withall of such especiall and select ones, as best *sort* with the *quality* of a *Gentleman*, concluding how and after what manner hee is to bestow himselfe in them. Neither have I taxed any particular *Recreation*, provided that it transgresse not the bounds of modesty, but admitted it as indifferent for the use of a *Gentleman*. Yea, such *Recreations* as may seeme to undergoe the censure of Lightnesse, have I not onely not reproved, but worthily approved, being with decencie used. Whereupon *Gregorie* saith, *I admire King David a great deale more, when I see him in the Quire, than when I see him in the Campe: when I see him singing as the sweet singer of Israel, than when I see him fighting as the worthie warrior of Israel: when I see him leaping, than when I see him weeping: when I see him dancing before the Arke, than when I see him drawing forth his Armie to the field.* When *David* fought with others, hee overcame others; hee wounded others; hee made others sicke. But when hee danced before the *Arke*, and delighted himselfe, hee was overcome himselfe, hee was wounded himselfe, he was sicke himselfe. But this sicknesse did rather affect him, than af-

Quicquid reprehendendum non dammandum est.
Sen. de benef. l. 6. cap. 39.
Davidem saltem plius stu- pro quam pugnantem.
Moral. l. 27. c. 27.
2 Sam. 6. 14.
1 Chro. 15. 29.

*Recreation.**Ludam (inquit)
ut illudent.**Bonus Ludus
quo Michol
irascitur, & De-
us delectatur.
Greg. Mag.**Chrysost. in Gen.
Hom. 5. Tom. 6.
cap. 1.*

flist him; joy him, than annoy him. *I will play still* (saies he) *that others may still play upon me. For it is a good sport when GOD is delighted, though Michol bee displeased.* Whence you see, that it is not the *Recreation*, but the circumstance tending to that *Recreation*, which for most part giveth occasion of offence; as the *Time* when Gods Sabbath is not to be dishonoured, nor our serious occasions intermitted; the *Place* where the *Holy ground* is not by the feete of Lightnesse to bee profaned, nor *Places* where *Iustice* is administred, to the exercise of such delights inured; the *Persons* who, wee must take heed lest the weakest of our Brethren bee scandaled, or offence to any by our sports occasioned. Doing thus, we shall glorifie God, not onely in this life, but in that best and blest life which is to come; if wee fall not backe into the same sinnes, but bid a long fare-well to the illusions of the Devill; if with diligent attention to the Word of God, earnest desire of conversion, and continuall confession of our sinnes, we procure the carefull eye of the *Almighty* to watch over us. For it sufficeth him in his great mercy that we surcease from sinne, whereby wee shall bee more easily moved to the practice of all good workes.

Wherefore to conclude this *Observance* with that exhortation of golden-mouthed *Chrysostome*, to the end wee may render more honour to his Sabbath: "Let
" not any one hence-forth be seene trying masteries on
" Horse-backe, nor spending any part of the day in un-
" lawfull meetings; Let not any one hence-forth con-
" fort himselfe in games at Cards or Dice, or the tumultu-
" nous noise which ariseth from thence. For I pray you
" answer mee (saith hee) what profit is there in fasting,
" if all the day eating nothing, you game, sport, sweare
" and forswear, and so spend the day in worse than no-
" thing? Let us not, I beseech you, be so negligent in
" that weighty affaire of our salvation, but rather let
" our

The English Gentleman.

231

Recreation.

"our communication bee of Spirituall things. And let
"every one take in his hand a godly booke, and calling
"his Neighbour's together, water both his owne un-
"derstanding and theirs who are assembled, with Hea-
"venly instructions, that so wee may avoid the de-
"ceits of the Devill. Performing this, *Gentlemen*,
your *Recreations* shall be healthfull to you selves,
helpfull to your Country, delightfull to the
vertuous and beſeeming men of
your ranke, nobly
generous.



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THE ENGLISH GENTLEMAN.

ARGUMENT.

Of Acquaintance ; Of the choice of Acquaintance ; Of constancy in the choice of Acquaintance ; Of reservancy towards Acquaintance ; Of the absolute end of Acquaintance.

ACQUAINTANCE.



He comfort of an *Active* life consists in *societie*, as the content of a *contemplative* consists in *Privacie*. Intermission of *Action* in the former, is a kinde of death ; Intention to *Devotion* in the latter, is a pleasant life. For solitary places are the best for prayer ; but publike

Observat. 6.
Of the use of
Acquaintance.

Cne. Dentatus
apud Senecam
de tranq. anim.

for practice. We read that Christ went out into a solitary place, and there *prayed* : but he entred into the *Synagogue*, and there *preached* ; that such Libertines as

R

were

Acquaintance.

Mat. 1. 35.
Acts 6. 9.
Prov. 1. 20.

Deut 14-16, 17.



a Bern. de vita
solitaria.

b Honores Mundi,
tumores Mundi.
Eucher. Epist.
parave de contempti.
mundi.
c Omnis seculi
honor, Diaboli
est negotium.
Hil. can. 3. in
Matth.

were there trained might bee reclaimed. And *Wisdome crieth without, and uttereth her voice in the streets*, that her words might bee practised. As there is no publike State which can subsist without commerce, trafficke, and mutuall society; so there is no creature living, whose life would not be tedious, being debarred from all use of company. There are two *Birds* which are noted both in divine and humane writ, to bee lovers of solitarinesse; the *Owle* in the *Desart*, and the *Pellicane* in the *Wildernesse*. Which two, among divers other birds, were accounted *unclean*, and therefore were not to bee eaten by the *Jewes*. As retirednesse from occasions abroad, makes us more serious in occasions at home: so this privacie or solitarinesse makes the memory more retentive in affaires usefull to our selves, but withdrawes our hand from affording helpe or assistance to others. But life should bee communicative; not onely inending it selfe; but labouring wherein it may doe good to any. For whereas Saint *Bernard* saith, that the *affinity is neere betweene the dwellers in a Cell and in heaven*: it is to bee understood, that such whose mortified affections, and regenerate, will have concluded all *worldly honours* to bee *worldly tumours*; and all *secular honour* to be the *Devils trafficke*, have stepped neere unto heaven. Neither are we to conclude thence, that such who have to deale in the world, by commerce at home and abroad, are excluded from this affinity. For there are many (as we are to be charitably perswaded) who live in the world, and have to do with the world, yet are not of the world; that is, are not so affected to the world, as they could not finde in their hearts to forgoe all things they have in the world, for the love of him that created the world. Yea, who would not say, and with much comfort affirm, *We will seeke one good wherein consisteth all good, and that sufficeth; wee will seeke one joy wherein consisteth*

The English Gentleman.

235

listeth all joy, and this onely joies us. It is * Grace and not the Place, which saveth the soule. For as there may bee a wolfe in sheepes cloathing, so there may bee a worldly minde in a Hermits dwelling. Mans security is the Devils opportunity, which may be found in the *Wildernesse* as well as in the *World*, neither is the one place lesse subject to temptation than the other. The *Wildernesse* is secret, yet Christ was tempted in it. The *Night* is silent, yet doth that princely Prophet warne us, *To lift up our hands in the night watches of temptation.* For the life of man, as it is a continuall temptation, so is there neither time, place, sexe nor condition exempted from temptation. The *Monks Cell* and the *Monarchs Court* are equally subject to it. This, devout *Bernard* seemes to confirme in his description of such as professed a Monasticke life, saying; *They were large promisers, but slow performers, faire tongued flatterers, but snarling back-biters, simple-seeming dissemblers, but malicious betrayers.* Againe, *Wee* (saith hee) receive all in our *Monasteries*, in hope to better them, whereas in the *Court* it is more usuall, to receive such as are good, than to make them good: for wee have found by experience, that more good men have decreased than profited in it. Hence wee may conclude this point, that no place is privileged from temptation, neither *Cell* nor *Court*: but those places are, and have beene ever most subject to danger, where men were left to themselves to enter lists with temptation. Which proceedeth either from the naturall frailty of man, in that hee falleth from best to worst; or his want of judgement to discern best from worst: whence the Poet most divinely concludeth.

*When want of judgement reignes in humane brest,
The best is sa'ne for worst, the worst for best.*

GOD in his sacred wisdome having created man, thought it not good that hee should bee alone; and

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therefore

Acquaintance.

Quare a. u. u. num bonam in quo sunt omnia bona & sufficit Aug. Med.

* Greg.

Diligenti Deum sufficit ei placere quem diligit, quia nulla major expectanda est remuneratione quam ipsa dilectio. Leo Magnus. Serm. 7. de jejunio.

Mt. 4. 1. 3.

Phil. 6. 4.

1 Tim. 2. 8.

1ob 7. 1.

Bernard in 4.

lib. de consui.

ad Eugen.

In eodem lib.

cap. 4.

Periculatur ca.

stas in delictis

humilis in

divitiis, pietas

in negotio, veritas

in multilo-

quio, charitas

in hoc nequam

saeculo. Bern.

Acquaintance.



therefore made him an helpe meet for him. It was an excellent saying of that sage *Cynicke*, who seeing a young man all alone by himselfe, and demanding of him what he was doing, *I am talking* (quoth the young man) *with my selfe*; *Take heed* (saith he) *thou talke not with thine Enemy*. For howsoever *Cato* might say in respect of the inward delight he tooke in Contemplation, *I am never lesse alone, than when alone*; we shall finde this true, that man is never more ready to give way to temptation, than when hee is alone. How needfull then is *Acquaintance*, being indeed the life of the living; the particular benefit fits whereof extend to discourse, advice and action?

Astranius.
Of the benefit
we reape by
Acquaintance
in matters of
discourse.



It is *Experience* hath begot *wisdom*e and *memory* as a mother hath brought it forth. Now, what experience could wee gaine, if we should onely be left to our selves; and have none to helpe us in treaties or matters of conference? It is said of *Demos*thones, that he recovered his speech only by direction; long would it bee ere wee attained to any perfection of speech, either in manner or matter, if wee wanted these usuall helpes of conference, which enable us *when, where* and *how* wee should speake. For as the *Satyre* was affraid at the first sight of fire; or that *Captaine*, who looking himselfe in a glasse when he was angry, was affrighted with his owne countenance; so should we, having never conformed or conversed with men, stand amazed when we approached their company. For what is it that minister boldnesse and audacity to men, save their usuall frequenting of assemblies? or what is it, that so much benefits their knowledge, but their *acquaintance* with such who are professants of knowledge? *Pisarch* reporteth, that *Plato* came forth of *Asia* into *Cilicia*, for no other cause but onely to see his deare friend

The English Gentleman.

237

friend *Phocion* the Philosopher. See here the love of good men one to another; for amongst evill men can be no true friendship. For it is the aime of acquaintance that makes it good or evill; as to insinuate ones selfe into acquaintance for their own ends, to wit, to profit by it, or work on others weaknesse, this is acquaintance for *Machiavels* Schollers, whose principall aime is to undermine; and under pretence of amity, shroud their villany. These hold concurrency with *Frier Clement*, *Ravilliac*, *Lawrey*, *Baltazar Gerard*. They have an open gate, but a shut countenance; or if an open countenance, a close shut heart. *Aristotle* saith, that friendship is one soule which ruleth two hearts, and one heart which dwelleth in two bodies, whereas these men, whose acquaintance hath relation to their owne peculiar ends, have a heart and a heart; a Heart outwardly professing, and a Heart secretly practising; a Heart outward, and a Heart inward; outwardly pretending, and inwardly plotting. These are no Acquaintance for you Gentlemen; their Hearts are too farre from their mouths; learning to prosper by others errors. Yea, by often conversing and practising with others, no lesse cunning themselves, they have so farre prevailed, as they are not onely able to match them, but out-strip them: *Serpens nisi serpentem comederit, non fit Draco*: These are they who hatch the Cockatrice egges; come not therefore neere them, for The payson of *Aspes* is under their Lips. Yea, they sucke the gall of *Aspes*, and the *Vipers* tongue shall slay them.

Yet, to leave you alone without company, would make your life as much loathed, as choise of Acquaintance makes you love it. Hee is a weake Prince that enjoyes an Empire without people; and no lesse desolate or disconsolate in his state; who wants not for meanes, yet wants a friend to whom hee may impart his minde. Lend mee your hands therefore (*Gentlemen*)

R 3

Acquaintance.

Amor à praesente gaudet, absente dolet.
Beru. Jub. Cant.


Nil inirest habere osium appetitum, vulnium clausum.
Cicero.

No rust without mire, no corrupt heart without sinne.

Plin in. Nat. hist.

Iob 20. 26.

Acquain-
tance.


Of the
choice of
Acquain-
tance in mat-
ters of advice

Iob 16.2.

*Laeret. in vit.
Periand.*

*Omnia protem-
pore, nihil pro
veritate. Opta-
tus l. 1.
Sedov. 12
Sey.
Ecclesi. 13.1.*

men) and I will direct you in a way how to make choice of *Acquaintance* in matters of *Advice*, which is the second benefit redounding from the use of *Acquaintance*.

IF a man (saith *Seneca*) finde his friend sad and so leave him; sicke without ministring any comfort to him; and poore without relieving him: wee may thinke such an one goeth to jest rather than visit or comfort. Whence wee may observe the office or condition of a friend, who, if his friend bee sicke, hee will visite him; if sad, hee will cheare him; if poore, hee will relieve him; if afflicted in minde, hee will comfort him; otherwise his friendship is but dissembling, his visiting him, a meere mocking of him. *Iob* called his friends *Miserable comforters*, because their discourses were rather afflictions than comforts, their counsels rather coratives than cordials, their exhortations rather scourgings and scoffings, than soule-solacing refreshings. These doe not advise friends; but despise them; miserable are such Comforters. Wherefore I may well distinguish *Acquaintance* into two sorts; the one *Halcion*-like, come to us in a storme; the other *Swallow*-like, draw neere us in a calme. The former sort observe *Perianders* precept, *Shew thy selfe still the same, whether thy friend bee in prosperity or adversity*: but the latter observe that sentence of *Optatus*, *All for the time, but nothing for the truth*. All *Acquaintance* may bee either compared to pitch staining, or to balme curing. Hee that toucheth pitch shall be defiled therewith, saith the sonne of *Sirach*; such is the nature of much *Acquaintance*, especially in these latter dayes, where vanity is more affected, than the practice of vertue, which should be onely loved. Where many returne worfe than when they went forth, confirming

firming that sentence, *Sanabimur, si separemur à caru.* But *Balme*, it refresheth, cheereth, and cureth; such is that *Acquaintance*, whose conceits are delightfull, discourse chearefull, and instructions fruitfull. These, if wee be at any time doubtfull, will advise us; if in necessity, will relieue us; if in any affliction either outward or inward, will beare a part with us, to allay griefe in us. A little *Strybium* is too much, such are the first; a great quantity of *Syrax* is too little, such are the last. A * *Iuniper-tree* maketh the hottest coale, and the coolest shadow of any tree: the coale is so hot, that if it be rak't up in ashes of the same, it continueth unextinguished by the space of a whole yeere: so doth true friendship or faithfull *Acquaintance*; it affordeth the coolest shadow to refresh us, and the hottest coales, implying fervour of affection, being once kindled, to warme us. When poore *Andromache* craved *Ulysses* advice, what he thought best to be done in behalfe of her young sonne *Astyanax*; *Conceale him* (said hee) *this is the only meanes to save him.* This shewed his faithfullnesse in advising, albeit her Countries foe; for otherwise he would have perswaded her to submit her selfe and him to the hand of the mercilesse souldier; or reape a benefit by their bondage, making them his 'owne Captives: As it is in the fable of the *Crow*, who coming to the *Eagle* that had got a Cockle, the fish whereof hee could not get out neither by force nor art, hee counselled him to mount up on high and throw the Cockle downe upon the stones, and so breake the shell: now all the while did the craftie *Crow* stay below expecting the fall: The *Eagle* throwes it downe, the shell is broken, the fish by the *Crow* is taken, and the *Eagle* deluded. Many such Counsellors there bee, who advise not others for their good, but their owne good. Others there bee, who make use of their friends or *Acquaintance* meereley for

Acquaintance.

* Whose wood is sweetest, shade coolest, and coale hottest.
Fabiole Mansf.
15.

Lateat, hæc una salus. Sen in Troad.

Acquain-
tance.

In Tiberius
time.

Pro. 27. 5, 6.

their owne ends; and rather than they will be prevented of their aimes, they will expose the life and safetie of their friend to imminent perill. And these resemble the *Fox*, who seeing a Chestnut in the fire, made use of the *Cats* foot to take it out. But these are not those friends, whose *advice* is faithfull, as their friendship is firme and gratefull. Their aimes are indirect, their *advice* tends to their owne benefit, their counsell tastes of profit, and their directions become as pitfalls to their friends.

Those to whom I would have *Gentlemen* knowne, are men of an other ranke and qualitie, appearing like the *Canii*, *Seneca*, *Aruntii*, and *Sorani*; whose admirable virtues were inimitable in so corrupt a government. Neither would I have them to shake off these friendly *Monitors*, if at any time their *advice* relish not halfe well to their palate; but rather honour them for their vertuous sincerity, as *Epaminondas* honoured *Lyfias*, *Agessilaus* *Xenophon*, *Scipio* *Penetius*, *Alcibiades* *Socrates*, *Achilles* *Phoenix*, sent him by his father *Peleus*. For such as will not endure a friendly reproofe, I would have their *Acquaintance* doe with them as *Plato* did with *Dionysius*, who perceiving him to be incorrigible, left him. *The rebukes of a friend are better than the kisses of anemie*; for the one, though at first displeasing, tend (if rightly used) to his conversion; but the other, though pleasing, tend (if not prevented) to his confusion. Had *Alexander* understood this aright, he would have preferred the faithfull advice of his affectionate *Clitus* before all his conquests; for by his instruction might he have learned *Humilitie*, which lesson had bene worth his worlds *Monarchie*. Had *Nero*, that *President* of Tyrants, or *Monster* of men, given eare to the wise *advice* of his loyall and learned *Seneca*, hee might have found a *Subiect* to love him, a *Scholler* to live vvith him, a *Souldier* to fight for him, and a *Mo-*
ther

ther to blesse him. For surely, as of all possessions friendship is most precious, being suted with vertue, without which there is no true friendship; so are we to value the life of our friend as the crowne of our glory. For tell me, are you sad? your friends conceit, as a soveraigne receipt, will cheere you. Are you disposed to be merry? Mirth alone, is a single comfort, your friend will partake with you. Would you have one to passe the tedious night away, in telling tales, or holding you with talke? your friend will invent a thousand pastimes to cheere you, and make the night seeme lesse tedious unto you. Is the burden of your griefes too heavy to beare? you have a friend to share with you in your burden. In brieve, want you comfort? he will supply it; want you meanes to relieve your wants; he will afford it; want you counsell? he will impart it; want you all that man can want? you want not a friend who will supply your wants with his want. And so I descend from the benefit redounding from *Advice*, to the third and last, which is the profit or benefit which redounds from one friend to another in every peculiar *action*, exercise or recreation.

Acquaintance.

Laert. in vit. Eiant.

Suet. in Aug.

Cicero, the glory of *Rome*, and flower of Orators, exemplifying the prowesse of *Themistocles* and *Epaminondas*, useth these words; The Sea shall sooner overwhelm the Isle it selfe of *Salamine*, than it shall drench the remembrance of the *Salamine* triumph: and the towne of *Leuctra* in *Boeotia* shall sooner be razed, than the remembrance of the field there fought, forgotten. But howsoever these Monuments may be razed or defaced by continuance of time, sure I am that the love which they shewed to their friends, even to the apparent danger of their ownelives, shall eternize their memory. *Pelopidas* a noble *Grecian*, skirmishing

Tusc. lib. 3.

Of the benefit properly derived from one friend to another in every peculiar action.

Acquaintance.

*Plutarch. in
Pelopida,
initio.*

*Plutarch. in
Paulo Emilio,
fine.*

*Nibil tam æ-
que oblectave-
rit animum
quam amicitia
fide'is. Sen.in.
tranq-anim.*

missing with the *Lacedemonians* against the *Arcadians*, untill such time as being hurt in seven places, he fell downe at last for dead. Then presently *Epaminondas*, out of a princely resolution and noble affection to his distressed friend, stepping forth bestrid him, and fought to defend his body, he alone against many; till being sore cut on his arme with a sword, and thrust into the brest with a pike, he was even ready to give over. But at that very instant, *Agefipolis* King of the *Lacedemonians* came with the other point of the battell in a happy houre, and saved both their lives when they were past all hope.

Here see apparent arguments of true love, mixed with a noble and heroick temper: for friends, are to be tried in extremities, either in matters of state or life: in state, by relieving their wants; in life, by engaging themselves to all extremes, rather than they will suffer their friend to perish. These are they who will latch the blow of affliction laid upon their friends, with the buckler of affection; preferring death before their friends disgrace. *Marcus Servilius* a valiant Roman, who had fought three and twenty combats of life and death in his owne person, and had alwayes slaine as many of his enemies as challenged him man to man; when as the people of Rome resisted *Paulus Emilius* triumph, stood up and made an Oration in his behalfe: in the midst whereof he cast up his gowne, and shewed before them the infinite skars and cuts he had received upon his brest; the sight of which so prevailed with the people, that they all agreed in one, and granted *Emilius* triumph.

Here observe the tender respect of one friend towards anothers honour: there is nothing unassayed, nothing unattempted, which may procure or further it. For this friendship or combination of minds, as there is nothing more precious, so there is nothing which doth comparably delight or solace the minde like unto it, being

being faithfully grounded. Their discourse like some choice *Musicke* delights our *hearing*; their sight like some rare *Object* contents our *seeing*; their presence fully satisfies us in their *touching*; their well-seasoned jests (like some delicious *banquet*) relish our *tasting*; and their precepts (like sweet *flowers*) refresh our *smelling*. Thus is every *sense* satisfied, by enjoying that which it loveth: as for *senses* wanting their proper *objects*, become useles; so men, whether in prosperity or adversity wanting *friends* to rely on, are wretched & helpeles: So as there is no greater *wildernesse* than to be without true *friends*. For without *friendship*, societie is but meeting, *acquaintance* a formall or ceremoniall greeting. Whereas it is *friendship*, when a man can say to himselfe, * I love this man without respect of utilitie: for (as I formerly noted) those are no *friends* but *hirelings*, who professe *friendship* only to gaine by it. Certainly, whosoever hath had the happinesse to enjoy a true and faithfull *friend*, to whom he might freely impart the secrets of his brest, or open the *Cabinet* of his counsels, he (I say) and only he hath had the experience of so rare a benefit daily redounding from the use of *friendship*: where two hearts are so individually united, as neither from other can well be severed. And as it is certaine, that in bodies inanimate, union strengthneth any naturall motion, and weakneth any violent motion; so amongst men, *friendship* multiplieth joyes, and divideth griefes. It multiplies joyes; for it makes that joy communicative, which before was single; it divideth griefes; for it shares in them, and so makes them lesse.

Now perfection of *friendship*, is but speculation, if wee consider the many defects which are for most part subject to all worldly *friendship*: yea, and as the world increaseth in age, so it decreaseth most commonly in goodness: for in *Courts*, are suits and actions of Law; in *Cities*, tricks and devices to circumvent; in the

Country,

Acquaintance.

*Flowers qui odore delectant
Ibid.*

* The expressive Character of a real friend.

*Nam in foro
sunt lites &
actiones molestae. Possidip.
dict.*

Acquaintance.

*Si quis in hoc
mundo exactis
vult gratus
haberi. Det,
capiat. querat,
plurima. pauca,
nihil. Plato.*

Country, ingrossing and regrating, of purpose to oppress. It is rare to see a faithfull *Damon* or a *Pyrrhus*; a *Pylades* or *Orestes*; a *Bitias* or a *Pandarus*, *Nisus* or *Enryalus*. And what may be the cause of this, but that the love of every one is so great to himselfe, as he can finde no corner in his heart to lodge his friend in? In briefe, none can gaine friends, and make a saving bargain of it, for now it is a rule commonly received.

He that to all will here be gratefull thought,

Must give, accept, demand, much, little, nought.

So as it may seeme, it is not given to man to love and to be wise; because the Lover is ever blinded with affection towards his beloved; so as, he disesteemes honor, profit, yea life it selfe, so he may gratifie his beloved. But my opinion is quite contrary; for I hold this as a firme and undoubted *Maxime*; that he who is not given to love, cannot be wise. For is he wise, that reposeth such trust in his owne strength, as if he stood in no need of friends? Is he wise, who dependeth so much on his owne advice, as if all wit and wisdom were treasured in his braine? Is he wise, who being sicke would not be visited; poore, and would not be succoured; afflicted, and would not be comforted; throwne downe, and would not be raised? Surely in the same case is he, who sleights the purchase of a friend, preferring his owne profit before so inestimable a prize. There is none, whether he be valiant, or a profest coward, but may stand in need of a friend in a corner. For be hee valiant, hee stands in need of a friend to second him; if a coward, he needs one to support him: Therefore, whosoever wanteth fortitude, whether it be in minde or body, let him embrace friendship; for if his weaknesse proceed from the minde, hee shall finde a choice receipt in the breast of his friend, to strengthen and corroborate him, so as griefe may assaile or assault him, but it cannot dismay or amate him. Again, if his weaknesse proceed from the

Acquaintance.

the body, that weaknesse is supplied by the strength of his friend, who will be an eye to direct him, and a foot to sustaine him. *Telephus*, when he could finde none amongst his friends to cure his wound, permitted his enemy to doe it: and hee who purposed to kill *Prometheus* the *Thessalian*, opened his impostume with his sword. If such effects have proceeded from enmitie, what rare and incredible effects may be imagined to take their beginning from amity? Than which as nothing is stricter in respect of the bond, so nothing is more continuat in respect of the time: being so firme, as not to be dissolved; so strict, as not to be annulled; so lasting, as never to be ended.

Neither is this benefit derived from friend to friend, onely restrained to matter of action or imployment; but extendeth it selfe to exercises of pleasure and recreation. For tell me, what delight can any one reape in his pleasure? wanting a friend to partake with him in his pleasure? Takes hee delight in Hunting? let him choose *Acquaintance* that may suit him in it: not onely a Hunter, but one whose conceit (if occasion serve) can reach further; such an one I would have him as could make an *Embleme* of the Forest where hee traungeth, compose a *Sonnet* on the objects which hee seeth, and fit himselfe for ought hee undertaketh. Of which ranke, was that merry *Epigrammatist*, (as it may bee imagined) who being taxed for wearing a horne, and could not wind it, made this replie;

*My friend did taxe me seriously one morne,
That I should weare, yet could not wind the horne;
And I repli'd, that he for truth should finde it,
Many did weare the Horne that nere could wind it:
How's ere of all, that man may weare it best,
Who makes claime to it as his ancient Crest.*

To interveine conceits or some pleasant jests in our Recreations, whether discursive or active, is no lesse delightfull

The benefits which redound from the mutuall union or communion of friends in the exercise of Pleasure.

loc. hoc sint nimis falsi, multo minus in falsi illi enim multum offiunt isti, nisi per cachinnum, parum p offiunt.

Acquaintance.

Vanitati proprię civitas cedit. Cic. de oratō lib. 2.

As many Stars
as in the heavens be
So many maids
has Rome to
welcome thee.
As many kids
on the dewnes
we see;
So many Prostitutes in
Rome there be.

lightfull than usefull: but these jests should bee so seasoned, as they may neither taste of lightnesse, nor too much saltnesse. Jests festive are oft times offensive, they incline too much to levitie; jests civill (for into these two are all divided) are better relishing, because mixed with more sobriety and discretion. *Catullus* answer to *Philippus* the Attorney, was no lesse witty than bitter: for *Catullus* and he being one day at high words together; *Why barkest thou*, quoth *Philippus*? *Because I see a Theefe*, answered *Catullus*. Hee shewed himselfe a quick *Anatomist*, who branched man into three parts, saying, *That man hath nothing but substance, soule, and body; Lawyers dispose of the substance, Physicians of the body, and Divines of the soule*. Present and pregnant was *Donato's* answer to a young Gentleman, who beholding a brave company of amorous Ladies and Gentlewomen, meeting *Donato* coming towards *Rome*, as one admiring their number and feature, said,

Quot cælum stellas, tot habet una Roma puellas.
by and by answered *Donato*,

Pascua quot hædos, tot habet una Roma Cinados.

Phadro being asked, why in the Collects, where *Christian Bishops* and *Pagans* bee praied for, the *Cardinals* were not remembered? answered, they were included in that prayer, *Oremus pro hæreticis & schismaticis*. Well requited was that young Scholler, who giving his Master this Evening salute: *Domine magister, Deus det tibi bonum sero*; was answered by his Master: *Et tibi malum cito*. Witty, but shrewd was that answer of a Disputant in my time to his Moderator in *Posterior*: who demanding of him what the cause should be, that he with whom he disputed, should have so great a head and so little wit, replied, *Omne majus continet in se minus*. A base miade was well displaied in that covetous man, who unwilling to sell his corne while it was at an high price, expecting ever when the Market would rise higher

higher; when he saw it afterward fall, in despair hanging himself upon a beame of his chamber; which his man hearing, and making haste, cut the rope and preserved his life: afterwards, when he came to himself, hee would needs have his man to pay for the cord hee had cut. But I approve rather of such jests as are mixed with lesse extremes: pleasant was that answer of *Scipio Nasica*, who going to *Ennius* house in *Rome*, and asking for *Ennius*, *Ennius* bade his maid tell him hee was not within. So *Ennius* on a time comming to *Scipio*'s house, and asking whether hee was at home? *I am not at home*, answered *Scipio*: *Ennius* wondering thereat; *Doe I not know that voice* (quoth hee) *to bee Scipio's voice?* *Thou hast small civility in thee* (answered *Scipio*) *that when I beleev'd thy maid thou wert not at home, yet thou wilt not beleve me.* Likewise to report a jest, is an argument of a quick wit, as *Leo* Emperour of *Bizantium* answered one, who being crook-backt, jested at his bleared eies; saying, *Thou reproachest mee with the defect of nature, and thou carriest Nemesis upon thy shoulders.* *Domitius* reproaching *Crassus* that hee wept for a *Lamprey*; *Crassus* answered, *but thou hast buried three wives without one teare.* *Alexander* asking a *Pirate*, that was taken and brought before him; *How be durst be so bold to infest the Seas with his piracy?* was answered with no lesse spirit, *That hee plaid the Pirate but with one ship, but his Majesty with a huge Navy.* Which saying to pleased *Alexander*, that hee pardoned him: reaping effect all delight in that similitude of action, by which was transported the current of the Kings affection. Other Conceits there are more closely touched, covertly carried, and in silence uttered; as that of *Bias*, who, when an evill man asked him *what goodnesse was?* answered nothing: and being demanded the cause of his silence, *I am silent* (quoth hee) *because thou enquirest of that, which nothing concernes thee.* The same *Bias*, failing

Acquaintance.

Scipio Nasica.

Alergonemisis

Acquaintance.

Laert. in vit.
Biant.

A rule of infallible direction, touching choic of Acquaintance.

*Quisquis plus
iusto non sapit,
ille sapit.*
Martial. L. 14.

Those jests are best seasoned, that are least salted.

failing on a time with some naughty men, by violence of a tempest, the ship wherein they were, became so shaken and tossed with waves, as these naughty men began to call upon the gods; *Hold your peace* (said Bias) *lest these gods you call upon, understand that you bee here.* But lest by dwelling too long upon *jest*s, I forget the *Series* of my discourse. I will succinctly conclude this branch, with my judgement touching *Acquaintance* in this kinde.

As I would have *Gentlemen* to make choice of their *Acquaintance* by their *sound*, so I would not have them all *sound*: Musicke doth well with *aires*, but there is no Musicke in that discourse which is all *aire*. My meaning is, I would not have these *Acquaintance* which they make *choice* of, all words or flashes of wit: for I seldome see any of these who are so verball, much materiall; or these who are all wit, but through height of a selfe-conceit they fall to much weakenesse. For these many times preferre their conceipt before the hearers appetite, and will not sticke to lose their *friend* rather than their *jest*, which in my opinion is meere madnesse: for he that values his *jest* above his *friend*, over-values his conceipt, and had need of few *jest*s, or great store of *friends*. I have knowne some *wits* turne *wittalls*; by making themselves *Buffs* and stale-*jesters* for all assemblies. Which sort are fitter for *Gentlemen* to make use of as occasion serves, than to entertaine them as *Bosome-acquaintance*: for as the benefit which redounds to one from another in *action*, *exercise*, and *recreation*, is mutually imparted; so is the danger no lesse incident one to another, where the ends or uses are perverted.

Thus farre have we proceeded in the discovery of those particular benefits which redound from *discourse*, *advice*, and *action*, by meanes of *Acquaintance*: being the Cement which so firmly joyneth minds together

The English Gentleman.

249

as they may be encountred by extremes, but divided never. Now for as much as the essentiall triall of *Acquaintance* consists in matters of highest consequence, wee are now to addresse our selves to such a *choice*, as our *choice* may admit no *change*.

Acquaintance.

THe precept of that ancient *Sage* is worth remembering; *Follow such friends as it may not shame thee to have chosen*. Certainly, there is no one argument to convince man of indiscretion, more holding than this; That he makes no difference or distinction in the *choice* of his *friends*. In which respect no man can bee too warie or circumspect, because herein for most part, consisteth his wel-fare or undoing. It were meet therefore that a *Gentleman* made *choice* of such for his *friends* or *acquaintance*, as are neither *Timists* nor *Timonists*, *Fawners* nor *Frowners*. For the first sort, they are for all seasons, and all weathers; so as they may bee fitly compared to the *Hedge-hogge*, who hath two holes in his sledge, one towards the *South*, another towards the *North*. Now when the *Southerne* wind blowes, hee stops up that hole, and turnes him *Northward*; when the *North* winde blowes, hee stops up that hole likewise, and turnes him againe *Southward*. Such *Urchins* are all temporizers: they turne as the winde blowes, and ture themselves for every occasion. These *friends* or *Acquaintance* who follow not us but ours, will bee seene in all *Liveries*: *Princes* have felt the inconvenience of them, and inferiour *States* have not beene free from them: but the highest *States* generally are most subject to these retainers;

*For Princes by experience we have seene,
Abused most where most their trust hath beene.*

Now there are two kinds of *Princes* (saith *Comines*) the one are so cautelous and suspicious, as they are

S

scarce

*Of the choice
or judicious
approvement of
Acquaintance,
in affaires of
highest consequence.*

*Amicos sequere
quos non pude-
at elegerisse. Rius.*
Neither *Timist* nor *Timonist* are with in the lists of *Acquaintance* to be entertained.

The *Timist* or
Time obser-
ver displaced &
displaced.

*Nec lata fidu-
cia regum, qua
levibus plerun-
que suis nitun-
tur amicis.*
philip. Comin.
l. 2.

Acquaintance.

*Sext. Aurel. in
Constant.*

These *Timists*
have resemblance to those
applauding
Parasites, by
whom *Antiochus* was at one
time saluted
both *ἐμπαινος*
and *ἐπαιμωτός*,
a glorious
Prince, and a
furious tyrant
*Tam gravis ille
mibi nigri
quàm limina
divis, Ore aliud
quis fert, aliud
sub peiore con-
dit. Homer.
lib. 2.*



scarce to bee endured : for they are almost come to that
passé, as they thinke themselves ever deluded and cir-
cumvented. Such was *Dionysius* the tyrant of *Syracu-
sa*, who grew so suspicious, as hee would not trust any
Barber to shave him, causing his owne daughters to
learne to shave. Others there bee, who are so farre
from harbouring suspicion, as being of a dull and lum-
pish wit, they scarce understand what is commodious
for them, and what not. Such was *Domitian*, who cared
more for catching of *flies*, than retaining of *friends* : be-
ing so farre from preventing danger, as he never fore-
saw it, till he felt it. In these there is small constancy
of mind ; for as they easily discontinue *friendship*, they
as easily decline from hatred and embrace *friendship*.
Constantine the great, being a profest foe to all these
Timists, or temporizing *Sycophants*, was wont to call
them *Gnats and Moths that pester a Princes Palace*. So
aspiring be their aimes, so base their meanes ;

*Who like base Beetles as they have begun,
In every Cow-sheard nestle neere the Sun.*

Whence, as it may bee probably gathered, was that
sentence derived, *Amici Curia, Parasiti Curia* ; faw-
ning rather than friending, tending onely love where
they hope to receive gaine. These as they have *Ianus*
front, for they carry two faces under one hood : so
have they *Simons* heart, professing love, but practising
hate : of which sort the ever-living *Homer* thus con-
cludeth ;

*Ἐχθρὸς γὰρ καὶ οὐδ' αὖτις αἰδέομαι ὄλησιν,
Ὅς κ' ἔτι τοῦτο καὶ δειρὸν ἐνὶ φρεσὶν, ἀλλὰ ὃ ἔστιν.*

*There's nought on earth I more detest,
Than sugred breath in Serpents brest.*

Whence it was that the great spirited *Byron*, who
shewed more passion than resolution at his death,
howtoever daring all his time none was ever held for
a more brave or noble Souldier ; perceiving his trust

The English Gentleman.

251

(as he collected) betrayed by *La Fin*, with whom hee had conspired, and by whom his practice was disposed, he confessed that *La Fin* had bewitched him, exhorting his Hoast to be warie of him, lest he should delude and circumvent him with his impostures. For certainly, as more expressly appeared, not only at the time of his execution, but in all the passages of his practice, as he had reposed great trust in *La Fin*, in the whole management of that businesse; so having seene his trust weakned, and those many protestations of amity infringed, (though in practises of that nature there can be no true league of *friendship*) it moved him no lesse to impatience, than the discovery of his treason.

But these fawning friends or *Timists* which wee have now in quest, as they are onely for the present time, so will they undertake many times the most enormous and indirect course to raise their hopes, that can bee devised. When the rash-aspiring *Catilina* had promised to divulge those new tables, wherein were contained the Proscription of the rich, Magistracies, Priest-hoods, rapines, and all other intolerencies, which either the shooke of warre, or will of the Conquerour gives way to; hee had followers enow upon the instant to second him in his hatefull courses: being such as either his youth had made him acquainted with, or his dissolute course had comforted with: which unhappy followers made him, doubtlesse, more violent in his attempts, and lesse considerate in his directions. How needfull then is it, to prevent the occasion of so maine an inconvenience? How expedient is it to avoid the frequent or society of such, as will not sticke to be assistants in mischief? How consequent a thing is it, to weane ones selfe not onely from their familiarity and inward acquaintance, but even from so much as conversing with them or writing to them. *Themistocles* was suspected to bee knowne to

Acquaintance.

Cum Catilina polliceri novas tabulas, proscriptiones dividitum, magistratus, sacerdotia, vaginas, alia omnia que bellum atque libido victorum fert. Salust.

Plures homines pudore magis quam bona voluntate prohibitis abstinere

Esse inter nocentes innoxium crimen est. Cyprian. Epist. 2.

Acquaintance.

Campanus.



*Peccatum semper prae-
gnans,
aliud ex alio
gignit.*

*Vitia morbi
sunt animi. Sen*

*Vitia ad vici-
nos serpunt &
contactu ro-
cent. ib.*

*Marcionist.
* Faciunt favos
& Vespa, faci-
unt Ecclesiam
& Marcionista
Tertul. l. 4. cont.*

Pausanias treason, although most cleare of himselfe, be-
cause hee wrote unto him. For as the nature of man is
originally depraved, so by consorting with vicious men
the arme of sinne becomes strengthened. The Fuller
" (as it is in the fable) would by no meanes suffer the
" Collier to dwell with him under one rooffe, lest hee
" should soile what he had rinsed. Which fable hath a
morall relation to the course of our life, and the nature
of such as wee usually comfort with: for there is a traf-
fique or commerce as wel of manners as persons, of ver-
tues and vices, as other commodities. The *Babylonian*
had bene naturally said to be arrogant, the *Theban* pas-
sionate, the *Jew* envious, the *Tyrian* covetous, the *Sidonians*
a rioter, the *Egyptian* a forcerer: neither did these na-
tions keepe these vices to themselves, for they induced
others likewise, to whom they had recourse and com-
merce, to be affected to the like: for the very *Egypti-
ans* had so bewitched *Cesar* himselfe with their illusi-
ons, as he gave great attention to them; as *Alexander* was
delighted with the *Brachmanes*. For *Vice* is such an o-
ver-growing or wilde-spreading weed, as there is no
soile wherein it likes not, no kinde of nature (of what
temper soever) it invades not, and invading surprizeth
not. To the *body* diseases are infectious, to the minde are
vices no lesse obnoxious: for *vices* are the *diseases* of the
Minde, as *infirmities* breed *distempers* and *diseases* to the
Body. So as, whether we observe the state of *Church* or
Common-weale, we shall find *vices* to bee of a nature no
lesse spreading than *diseases*; neither the state or *Symp-
tome* of the mind lesse endangered by the infusion of the
one, than the body by the infection of the other. For
as the state *Politicke* is much weakned by the haunt of
these vices, so is that mourning *Dove* the *Church*, many
times afflicted to see her selfe torne with Schismes and
divisions: where as * *Waspes* make honey-combes, so
Marcionists make Churches.

How

The English Gentleman.

253

How needfull then is it to divide our selves from the
 conforts of vice, without entertaining the least occasion
 that might induce us to give consent to her followers?
Augustus wore ever about him, for preservative against
 thunder, a *Seales skinne*, which *Plinie* writes check-
 keth lightning; as *Tiberius* wore alwayes about his
 necke a *Wreath* of *Laurell*. But let us carry about
 us that *Mols* or herbe of grace, whose precious juyce
 may repell the spells of so enchanting a *Siren*. For as
 the *Unicornes* horne being dipt in water, cleares and
 purifies it, so shall this soveraigne receite cure all those
 maladies, which originally proceed from the poyson
 of vice. The minde so long as it is evill affected, is mise-
 rably infected. For so many evils, so many Devills.
 first tempting and tainting the soule with sinne, then
 scaring and tormenting her with the bitter sence of her
 guilt. Saint *Basil* saith, that passions rise up in a drunken
 man, like a swarme of *Bees* buzzing on every side;
 whatsoever that holy Father saith of one vice, may be
 generally spoken of all: so as wee may truly conclude
 with that Princesse Prop her; *They come about us like*
Bees: though they have honey in their thighs, they
 have stings in their talles, wounding our poore soles
 even unto death. Requiste therefore is it to avoid the
 society of such whose lives are either touched or tain-
 ted with any especiall Crime: these are dangerous
 Patternes to imitate, yea, dangerous to consort with;
 "for as the *Storke* being taken in the company of the
 " *Cranes*, was to undergoe like punishment with them,
 " although shee had scarce ever consented to feed with
 them; so be sure, if we accompany them, we shal have
 a share of their shame, though not in their sinne. Avoid
 the acquaintance of these Heires of shame, whose affe-
 cted liberty hath brought them to become slaves to all
 sensuality, and sure ere long to inherit misery. Give
 no care to the *Sycophant*, whose sugred tongue and sub-

acquaintance.

Que male affi-
 citur, misere
 infirmus.
 Quot vitiis, tot
 Damonis.
 Tot Damonis,
 quot crimina.
 Emiserunt.

Si innocentes ex
 istimatis volu-
 mus: non solum
 nos abstinentes,
 verum etiam
 nostros comites
 praestito debemus.
 Cic.
 Pro incerta spe,
 certa praemia.
 Salust.

Acquaintance.

Gratia quæ
coeat
fictimale-farta
sodalis Est ve-
lut in Siculo
Scylla cavenda
mari. Pub.
Faust. Andrej,

Pro. 29. 5.

The Timonist,
or Time de-
tracter disco-
vered and dis-
carded.



Arist. Hist.
anim.

Nosque ubi
prius equis
oriens afflavit
anhelus illic

till traine are ever plotting your ruine; hate the embraces of all insinuating *Sharkes*, whose smoothnesse will worke on your weaknesse, and follow the Poets advice.

*Avoid such friends as feigne and fawne on thee,
Like Scylla's rock within Sicilian Sea.*

So dangerous are these *Sirenian* friends, that like the *Sicilian* shelves, they menace shipwracke to the inconsiderate sailer. For these, as they professe love, and labour to purchase friends; so their practices are but how to deceive and entrap those to whom they professe love. Whence it is that *Salomon* saith, *A man that flattereth his Neighbour, spreadeth a net for his steps.* That is, he that giveth care to the flatterer, is in danger, as the bird is before the Fowler. He whistleth merrily, spreadeth his Nets cunningly, and hunteth after his prey greedily. And let this suffice to bee spoken for the *Timist*, who professeth observance to his friend onely for his owne end.

Now *Gentlemen*, as I would not have you to entertaine time with *fawnes*, so neither with *frownes*. The former, as they were too light, so the latter are too heavy. The one too supple, the other too surlie. For these *Timonists* (for we have done with our *Timists*) as *Cicero* said of *Galba's* leaden and lumpish body, *His wit had an ill lodging*, are of too sullen and earthly a constitution. It is never faire weather with them, for they are ever louring, bearing a *Calender* of ill weather in their brow. These for the most part are *Male-contentes*, and affect nothing lesse than what is generally pleasing: appearing in the world naturalized *Demophous* whose humo^r was to sweat still in the shadow, and shake in the Sunne. So as, howsoever they seeme seated in another Clime, for disposition they are like the *Antipodes* unto us, opposing themselves directly against us in all our courses. They are of *Democritus* mind,

The English Gentleman.

255

mind, who said, *that the truth of things lay hid in certaine deepe mines or caves*; and what are these but their owne braines? For they imagine, there can be no truth, but what they professe. They proclaime defiance "to the world, saying, Thou miserable deluded world, "thou embracest pleasure, wee restraîne it. Thou for "pleasure doest all things, wee nothing. Now who Should not imagine these *Stoicks* to bee absolute men? Such as are rare to see on earth, in respect of their austeritie of life, and singular command over their affections? such as are divided (as it were) from the thought of any earthly businesse, having their Mindes spheared in a higher Orbe? Such as are so farre from intermeddling in the world, as they dis-value him that intends himselfe to negotiate in the world? Such, as when they see a man given to pleasure, or some moderate Recreation, whereby he may be the better enabled for other employments, sleight him as a Spender of time, and one unfit for the societie of men. Such, as say unto *Laughter*, *Thou art mad, and unto joy, what meanest thou?* Such as take up the words of that grave Cenfor in the Poet.

*Tak'st thou delight to race those pathes,
where worldlings walked have,
Which seldome doe refresh the Minde,
but often doe deceive?*

Yet behold, how many times these mens severity comes short of sinceritie! They will lay heavy burdens on others shoulders, which they will be loth to touch with the tip of their finger. The Taskes which they impose on others are insupportable, the pressures they lay on themselves very easie and tolerable. Of this ranke was *Aglaïdas*, of whom that noble and faithfull Historian *Comines* writeth, saying, While hee served in the Campe he was of a most harsh austere condition, doing many things perversly, and desiring

Acquaintance.

*Sra rubens -
accendit lumi-
na vesper.
Tu voluptatem
complexus,
nos compesti-
mus. Tu omnia
voluptatis causa
facis, nos
nihil.
Sen. de malis
accidentibus
bonis. Lib. 1.*

*Neu tibi pul-
chra patenz
cæci vestigia
mundi,
Fallere que ci-
tus quam reno-
vare solent?*

Acquaintance.

Plutarch.

rather to be feared than loved. Such was this *Timon*, from whose name wee entitle these *frowning friends*, who can hardly be true friends to any, being so opposite or repugnant to all, as they can scarcely hold concurrence with any. Neither was this *Timon* (as *Plutarch* reporteth of him) only harsh and uncivill towards men, but towards woman also: so as going forth one day into his Orchard, and finding a woman hanging upon a wild fig-tree: *O God* (quoth he) *that all trees brought forth such fruit!* Vnfit therefore was this *Timon* for the *Acquaintance* of man, who profest himselfe to mortall and irconciliable an enemie to the sociablest and entiresse *Acquaintance* of man. So as, these *Timonists* are to be cashiered for two reasons; first, for their owne harsh and rough condition; secondly, for the unjust grounds of their opinion, which dissents so far from society, as it disallowes of *Marriage*, the ordinary meanes appointed to preserve society. So as, leaving them and their opinion, as already evinced, wee will descend to make choice of your neereest *Acquaintance*, (I meane) the choice of your wife; the first day of which solemnity promisseth either a succeeding *Iubile*, or a continued Scene of sorrow, where nought is sung but dolefull *Lachryma*.

What directions are to be observed in the choice of a wife.

It was pleasantly spoken of him who said; *Wives are young mens Mistresses; Companions for middle age; and old-mens Nurses*. The first sort, take as much content in wearing their mistresse favour, as winning it; the second sort, in winning rather than wearing it; the third neither in wearing nor winning it, but like children, to be cherished and cockered by it. The second sort are wee only to speake of, where *wives* are to bee made *companions*, and such entire ones, as they are *bone of your bone, and flesh of your flesh*. In the choice whereof, we will propose such necessary cautions, as shall be no lesse usefull to your selves, if rightly observed, than motives

tives of comfort, if duely and exactly considered. He was reputed one of the wise men, that made answer to the question; *When a man should marry? A young man not yet, an elder man not at all.* Of which opinion was *Arminius* that Ruler of *Carthage*, whose harsh conceit of marriage proceeding either from personall disabilitie, or some experience of womans levitie, deserves small approbation. For had it been *Arminius* fortune to have matched with *Arminia*, hee would doubtlesse, rather have fallen into admiration of so sacred a rite, than into distaste of it. For this Noble Lady being bidden to King *Cyrus* wedding, went thither with her husband: at night when they were returned home, her husband asked of her, how shee liked the Bridegroom, whether shee thought him to be a faire and beautifull Prince or no? *Truth* (saith she) *I know not: for all the while I was forth, I cast mine eyes upon none other, but upon my selfe.* Or had *Calanus* prevented *Hiero* of his choice, he would have fallen from his *Stoicall* dreame to a *Nuptiall* song; for one of *Hiero's* enemies reproching him with a stinking breath, hee went home and questioned his wife why she told him not thereof; but what answer gave this continent Lady? *Surely* (saith she) *I thought all men had the same favour.* Or had *Claudian* enjoyed so inimitable a consort as the no lesse beauteous than vertuous *Clara*; whose constant affection to her decrepit and diseased *valdaure*, in shewing most love when a loathsome bed might have ministred most distast hath recommended her living memory to the succeeding Annals of posterity. Or had *Timon* attained the happinesse to joyne hands with *Theogena*, wife to *Agathocles*, hee had not inveighed so much against the state of *Marriage*; for this renowned Lady shewed admirable constancie in her husbands greatest misery, shewing herselfe most his owne, when hee was relinquisht and forsaken of his owne,

Acquaintance.

Gen. 2. 23.
The harsh and heremiticall conceit of the *Carthaginian Arminius* touching Marriage

Acquaintance.

*Se non prospera
re tantum, sed
omnis fortune
in societatem.*

*—vix ulla pe-
nior urna est
Veltibi grata
magis, proprio
quam corporis
bustum
Condere.*

*—una requi-
sit in urna. O-
vid. Met. lib 4*

owne, saying, *That shee was not given him to be a sharer onely in his prosperitie, but in what fortune soever should befall him.* Or had *Zenocrates* enjoyed *Zenobia*, hee would no les have admired his fortune, than bethrewed himselve for depriving himselve so long of so sweet a Companion. For this princely Ladie, after the death of *Odonatus* (though a *Barbarian* Queene) yet by her reading of both *Roman* and *Greeke* Histories, so managed the state after the decease of her husband, as she retained those fire and intractable people in her obedience: being a woman no lesse absolute for learning, than discrete governing: for she abridged the *Alexandrian*, & all the *Oriental* Histories, (a taske of no les difficulty) than utility wherby she attained the highest pitch of wisdom and authority. Or had *Aristippus* beene so happy as linked himselve with *Artemisia*, he would have preferred to kinde and constant a yoke-fellow before all exterior contemplations: for this chaste and choice Lady, after the death of her beloved *Mausolus*, thought it not sufficient to erect a glorious monument in his memory, but to enshrine him in her owne bodie, by drincking his ashes, and interring him in her selfe. Many such eminent vvomen may vve reade of in Histories both divine and humane, vvwhose vertues have equalled, if not surpassed most men. So as, howsoever it vvvas the *Milesian* *Tales* his saying, that he had cause to give Fortune thanks for three things especially first, for that he was a man, and not a beast, secondly, that he was a man, and not a woman, thirdly, that he was a *Greeke* borne, and not a *Barbarian*: Women there be vvwhose more noble endowments merit due admiration, because as in their sex vvweaker and inferiour, so in the gifts of the minde richer and superiour.

But novv to our *Choice*: for it is to be received as already granted, being by the authority of an Apostle confirmed, that *Marriage is honourable among all*: and every honourable

honourable thing is more eligible than that which is not honourable. So as he that shunneth *Marriage*, and avoideth societic, is to be esteemed a foe to humanity, or more than a man; as he whom *Homer* reprehendeth saying: *That hee was trible-lesse, Law-lesse, and house-lesse.* I could wish every young Gentleman to make that Choice of his *Mistresse*, which *Seneca* would have one observe in the choice of a *Master*; Choose him for thy *Master*, (saith he) whom thou mayest more admire, seeing him, than hearing him. Neither altogether as *Egnatius* in *Catullus*, is brought out shewing the whitenesse of his teeth: for all outward perfections, are but as fuell to feed desire, without that inward faire, which onely maketh woman worthy loving. For what is a beautifull complexion, being an exterior good; or that which *Euryclea* his nurse praised, when she washed the feet of *Ulysses*, namely, *gentle speech*, and *tender flesh*, wanting those inward graces, which truly adorne and beautifie women? So as it is much better to follow his direction in the choice of a wife, who said that they were to be chosen ^a *Modestia non forma*; which *Modestie* cannot admit of this ages vanity, where there, nothing is lesse affected than what is comely. For, ^b these garish fashions agree well with none but profligates and shamelesse women. ^c Neither can that face be a good one, which stands in need of these helpes. For ^d what madnesse is it to change the forme of nature, and seeke beauty from a *Picture*? ^e Which *Picture* is vicious posture, and the ages imposture. ^f Neither doe these affected trumperies, nor exquisite vanities become a *Christian*. ^g For what is more vaine, than dying of them haire, painting of the face, laying out of breasts? ^h Doe not say that these can have sturgesast mindes, who have such wandering and immodest eyes. ⁱ For the habit of the minde is to be discerned by the carriage: so as even in motion, gesture, and pace, is modestie to be observed.

How

Acquaintance.

Arist. lib. 1. Polit cap. 1. Eum egias magistrum, quem magis adiret cum videas, quam cum audias. Seneca.

Egnatius quod candidos habet dentes tenidet usquequaque, seu ad rei ventum est sub elium. Vid. Catull. in lib. Eleg.

^a *Epictet. Enchirid.*

^b *Cypr. de disciplina & habitibus virg.*

^c *Id.*

^c *Petr. Mart. in*

² *Reg. 9. 30.*

^d *Cyprian.*

^e *Ambros. Hex.*

^{an. lib. 6. cap. 8.}

^f *Hieron.*

^g *Iunius.*

^h *Aug. de*

Christ. fide.

ⁱ *Ambros. lib.*

^{1. de offic. cap.}

^{18.}

Acquaintance.

k Hier. ad Fur-
riam de vid.
Ser. Tom. 1.
l Tertul. de.
bab Mul.
.Cap. 7.

m Scult.

n Cyprian in.
lib. de hab. virg.

o Pict. ad Sal-
monem.

p Tho. Hudson

q Clemens A-
lex. const. Apost.
l. 1. cap. 9.

"How miserable then is the state of these phantasticke
"Idols, who can endure no fashion that is comely. b-
"cause it would not bee observed? How base is her
"shape, which must borrow complexion from the *slap*?
"k How can shee weepe for her sinnes (saith S Hierome)
"when her scars will make furrowes in her face? With
"what confidence doth shee lift up her countenance to hea-
"ven which her maker acknowledges not? I would, I
"poore wretch (saith Tertullian) might see in that day of
"Christian exaltation, whether with Carus, and Ver-
"million, and Saffron, and those tyres and toys upon
"your head, you are to rise againe! which if they doe,
"they shall certainly witness against them, m to re-
"ceive the reward of their painting in a Lake of tormenting.
n For these are they who lay hands upon God, correcting with
a hand of contempt the workmanship of God. These never
carry a box of ointment to bestow on the members of
Christ, but a box of complexion they have in readinesse
to bestow on a cheek. Which sort of Wantons (for how
should I otherwise terme them) are well displayed by
one in their colours after this manner;

p Shee surely keepes her fault of Sex and Nation,
And best alloweth still the last Translation:
Much good time lost, shee rests her faces debt,
Sh' as made is worse, striving to make it better.

This introduced ulcer, which is now esteemed no sore,
because custom hath taken away the sense of a sore,
how much it was abhorred formerly. may appear by
that command or constitution purposely exhibited to
restraine it. q Doe not paint thy face which God hath made.
But if our women would but consider how hatefull
these abuses are in the sight of the Almighty, yea, how
much they were loathed even of all honest women in
former ages, they would distaste hem, sure I am, farre
more than they affect them. For if we will credit Saint

" Hierome.

The English Gentleman.

261

"*Hierome; writing to Marcella, who saith; That those women are matters of scandall to Christian eyes, which painted their faces and their eyes with Vermillion, and such like adulterate complexions. Yea he writes, That Maximilla Montanus his Prophetesse, a woman-devill, by command from him whom shee served, did use so paint. So Festus Pompeius saith, That common and base Whores, called Schcenicolæ, used dawbing of themselves, though with the vilest stuffe. So did the Druids amongst the Romans, expressly shadowed by the Poet*

I Preserve what Nature gave you, nought's more base, Than Belgian colour on a Roman face.

"*So did our ancient Brittaines, but not to make their faces more amiable, but to appeare more terrible to the enimie. Thus much, Gentlemen, I thought good to write, before you make your choice, that you may see who are worth loving before you make your choice.*

"*There is one flower so bee loved of women, a good red, which is founnesfastnesse; Here make your choice, and you shall finde farre more content in a native than artificiall blush. For as Diogenes said to one that had annointed his haire; Take heed that thy smelling beed bring thee not an ill-smelling life; so beware lest these perfumed Ones become not polluted Ones. For whosoever shall use them, I cannot choose but suspect them: howsoever I have read of somethat maintained the use of painting, grounded upon these ensuing respects;*

"*Such a cause shoue may bee (saith one) that Women may use painting, and without sinne: As for example, if it bee done of purpose to cover any blemish or deformity.*

"*Likewise, if the husband command that his Wife should doe it, to the end that among other Women shee might appeare more amiable. Which opinion seemes likewise confirmed by another, who affirms,*

"*That to receive more beauty by attire or painting, though it bee a counterfeite worke, yet it is no mortall sin.*

"So

Acquaintance.

x Hier. de c. xiiij. L. a.

[Vict. ad Salomonem.

t Caesar in comment.

u Nazian. contra mulieres immodice compositas

x Laert. lib. 6. Optimis odoribus qui odorantur, aliter non sunt flores sed satoris.

y Lessius de iustitia & iure. lib. 4. cap. 4. fol. 802.

z Pet. Abigera in Compendio Minuati. N. var. c. 23. Numb. 19. fol. 257.

Acquaintance.

*Laet in vita
Cleob.*

"So as *Platina* writeth, that *Paulus Secundus*, Bishop of *Rome*, used to paint himselfe. Whom if *Diogenes* had seene, he would doubtlesse have said to him, as he once said to a youth too curiously and effeminately drest : *If thou goest to men, all this is but in vaine ; if unto women, it is wicked.* Wicked surely, it cannot choose, being (as it were) a reproving or reforming of the *Almighty*, whose workmanship is so absolute, as it admits of no correction. Take heed therefore that you be not taken with one of these *Idols*, as *Pigmalion* was with his *Image* ; but so direct your affections, as she may be worthy your embrace, whom you shall choose.

Which that you may the better effect, follow the *Sages* advice in your choice: *Match with your equall.* If not in fortunes, for so both may prove beggars, at least in descent : so will she the better content her selfe with your estate, and conforme her the better to your meanes. For I have seldome seene any difference greater, arising from *Marriage*, than imparity of birth or descent, where the wife will not stick to twit her husband with her *Parentage*, and brave him with repetition of her descent. Likewise, as I would not have you to entertaine so maine a businesse without mature advice, so I would not have you wholly rely upon a friends counsell : but as you are to have the greatest Oare in the Boat, so to make your selfe your owne carver : for he that is enforced to his *Choice*, makes a dangerous bargain. Wherefore ground your choice on Love, so shall you not choose but like ; making this your conclusion ;

*To her in Hymens bands I'll nere be tide,
Whom Love hath not spons'd and made my Bride.*

For what miseries have ensued on enforced *Marriages*, there is no Age but may record : where rites enforced, made the hands no sooner joined, than their minds divorced, bidding adieu to Content, even at that instant when those unhappy rites were solemnized.

The

The next Observance in making your *choice*, is matter of *Portion*; a businesse not altogether to be neglected; for if shee be a good wife, a good *Portion* makes her no worfe: and if an ill one, shee had need of a *Portion* to make her better. For hee hath a hard bargain that hath neither *portion* in a *wife*, nor out of a *wife*. We would account him a weake and simple man, that would enter bond without either consideration or security to keepe him harmelesse. You are sure to bee *bound*, be not so farre from consideration, as have nothing to shew for your selfe for your owne security. I can commend his wir, who having made *choice* of a *Proportion*, moving enough to gaine affection, was not content so, but hee must know further touching her *Portion*; that as her *Proportion* procured love, so her *Portion* might enable him how to live: like a quick Epigrammatist he proceeded thus;

*I got a Portion and Proportion too,
One got, the other I desir'd to know,
Which knowne, though at this season I was free,
A thousand pound cost me my liberty.
O foole (quoth my Alexis) to be bound
To thralldomes yoke, & to gaine a thousand pound!
Content thee friend (said I) for wai'st thou what,
I have beene bound for a lesse summe than that,
Yet nere was Bankrupt, but if so I doubt
To lose by th' bargain, I will banke her out.*

Portion and
Proportion.

It is a true saying, Something hath some savour; whereas he that neither gets good *wife* nor good *portion*, will make but a hard saver. For hee that wants a *wife* to cherish him, had need of some money to cheere him.

Having now made *choice* of your *wife*, being so well disposed (as it is to be intended,) shee should not bee much restrained; for she hath already resolved to be no gadder, but in resemblance of the *Snail*, a good house-keeper.

The

Acquain-
tance.

a *Pbi deus est,*
ibi pudicia.
Hieron. ad Fu-
riam de vid.
Serm. Tom. x.
b *Velamen*
istud Antichri-
sti, ibid.

The *Egyptians*, by an especiall decree (as *Plutarch* reports) enjoined their Women to weare no shooes, because they should abide at home. The *Grecians* accustomed to burne, before the doore of the new married, the axletree of that coach, wherein she was brought to her husbands house, letting her to understand, that she was ever after to dwell there. Which custome shee approveth, having made her family her *common-weale*, where shee addresseth her selfe to governe without intermeddling in others affaires. Neither is shee onely to be freed from restraint of liberty in going abroad, (for her occasions call her, or else she could bee contented to be housed for ever :) but in her desire of apparell, or any thing else that she affecteth. For wheresoever *Christ* is, there is a *shamefastnesse*; like as wheresoever *Antichrist* is, there is b *shamelesnesse*. And this chosen vessell well understands that all garish and gorgeous attire, is the attire of sinne, which she will not so much as partake with, having learned how that *Modestie* is the onely ornament which becometh a Matron. Wherefore, you should much wrong your choice to restraine her from the use of any pleasure which she affecteth: for so well disposed is she, as shee affecteth no pleasure than to converse with Vertue, which shee holdeth at a higher rate than to be purchased with a masse of treasure.

But admit it were your fortune to bestow your selfe on one, whose Licentious affection might second *Faustina's*, whose pride *Sempronias*, and whose shrewd tongue *Zantippe's*: you must make a vertue of a necessity, and so learne to inure you to patience, as you may be able by continuall exercise to encounter and subdue the violent passions. How wisely did *Aurelius* cover his *Faustina's* shame, labouring to reclaim by mildnesse, when hee could not prevaile by bitterness? How discreetly was *Sempronias*'s proud humour curbed, and with as little impatience as might be reprov'd? How resolutely did

did *Socrates* forbear his wife *Zanippe*, though a forward woman, because he thought he might better and with more patience converse with others? For *Marriage* is no such merchandize, as to promise returne with advantage to all factors. There is a ceremoniall custome used by the *Duke of Venice* upon the *Ascension* day, to goe in a vessell called the *Bucentor*, made Galley-wise, with other Nobles a mile or two into the Sea: casting a Ring into it, (by which ceremony they wed the Sea) that it may never leave the Citie upon dry land. Certainly, whosoever he be that marrieth a wife, empledging his faith unto her by a Ring, must not thinke that hee hath brought his ship to a perpetuall harbour, but rather that he is now putting off from Land, and entring the maine Ocean, where hee is to encounter with many violent blasts, contrary winds, surging waves, ebbes and flowes, which will not end till his journey end. It were wisdom therefore to beare what we may not avoid: considering, that as the *Marriage* state is subject to many occurrences, so it is endowed with sundry excellent privileges, as the gravity of the state requireth: As in *Rome*, the *Lex Julia* gave precedency to him who had most children; and in *Florence* at this day, hee that is father of five children, straight-way upon the birth of the fifth, is exempted from all Imposts, Subsidies, and Loanes. Also here in *England*, a married man (out of a tender respect to his posterity) is not so soone prest into the wars as single-men or bachelors. Wherefore as the state is more honoured, so is more sobriety and government in it required; bearing your selves patiently without bitterness, and forbearing your wives for their sexes weaknesse.

Having thus farre discoursed of *Acquaintance* both at bed and boord; it were not amisse, if we set down some especiall direction, which might better instruct you in the choice of them; which, as *Protagenes* seeing but a little

Cat. Rbed lib.
12. cap. 8.

Priviledges of
Marriage.

Plin. 35. c. 10.

Acquaintance.

*Lat. in vit.
Chyl.*

*Fortes creantur
fortibus & bo-
nis. Est in ju-
vencis, est in e-
quis patrum
Virtus—
Horat.*

*Φιλία ἰσότης,
πᾶσι ἀφ' ἑαυ-
τοῖνα.*

little line drawne in a Table, knew straight-waies it was *Apelles* doing, whom he had never seene; shali upon first sight resolve you, that those *friends*, or *Acquaintance* to which these instructions shall direct you, are worthy loving and knowing. There is no one note more infallible of true *friendship*, than to expresse a faithfulness in misery: which faithfulness is ever found in these noble and generous Dispositions, who can say with *Chilo*, *That in all their life-time they were never guilty of Ingratitude.* So as Nobility and Affability hold for most part concurrency: whence the Poet;

*A disposition towardsly and good,
Implies a generous and a Noble blood.*

These keepe continuall records of courtesies received; with a *Catalogue* of such *friends* as have at their hands worthily deserved. It is reported of *H.* the 5. that he never promised any thing, but he registred and set it down with his owne hand. Such noble sparkes are these, who, as they receive acceptably, so they render backe bountifully, making no other benefit of Amity, than as of a mutuall or reciprocall courtesie. Neither is it to be wondered at, that I should here make choice of *Descent*, or *Birth*, as an especiall or infallible note of true & faithfull Amity: for there is a naturall straine in all creatures, which they take from the parents that bred them.

*Strong men from Strong their native strength doe gather,
Both Bull and Horse take spirit from their father.*

It is a common saying amongst us, *That a Gentleman will doe like a Gentleman*; he scornes to doe unlike himselfe, for his word is his gage, and his promise such a tie as his reputation will not suffer him to dispence with. Men of this ranke, as they are ready to beare an equall share in their *friends* misery, so are they resolved with a spirit undanted, (if such be their chance) in their own persons to sustaine misery; for they esteeme no man so unhappy, as he that cannot beare unhappinesse. In *Sicilia* there

The English Gentleman.

267

there is a fountaine called *Fons Solis*, out of which at mid-day, when the Sun is neereſt, floweth cold water ; at mid-night when the Sun is fartheſt off, floweth hot water. Such fontaines are theſe firme friends, who, when the Sun ſhineth hotteſt upon you, with the raies of proſperity, will yeeld you cold water, no great comfort or ſuccour, becauſe you need it not: but when the Sun is fartheſt off, and the darkeſt clouds which fortune can contract, ſit heaveſt on you, then they ſend forth hot water ; they weepe with you, there is hot water ; they ſuffer with you, there is hot water ; they cheere you drooping, comfort you ſorrowing, ſupport you languiſhing, and in your extremeſt fortunes are ever ſharing. Theſe cry with *Theophrastus*, *What care we if this friend be rich, that friend poore, we are the ſame to either ?* Make choiſe therefore of theſe well bred Ones, for though ſome degenerate, moſt of them hold. Whereas, contrariwiſe, theſe who are of a baſe dunghill deſcent, it is ſeldome ſcene but they have ſome baſe and unworthy condition; being generally all for the time, but little for truſt, or as Tops which alwaies run round, and never goe forward, unleſſe they be whipt. Such a *Neuter* among the *Romans* was *Tully*, who could not reſolve, whether hee ſhould take *Cæſars* part or *Pompeys* part. Among the *Grecians* was *Tydidēs*, who could not determine whether he ſhould joine himſelfe with *Achilles* or *Hector*.

ἢ μὴ ἴδον ὁμιλοῦν ἢ μετ' ἀχαιοῖς.

Among the *Persians* was *Nabarzanes*, who ſeeing his Maſters fortunes decline, laboured to joyne himſelfe to him whoſe fortunes were in riſing. Such were *Tiberius* friends, who ſhrunke from him, hearing with patience *Tiberium in Tiberim*. And ſuch were our *Northerne* Borderers, who have beene alwaies uncertaine friends in extremities, and aſſured enemies upon advantage. Of which it may be ſaid, as was ſpoken of the Philoſophers cloake, *Pallium video, Philoſophum non video*: I ſee the

T 2

cover

Acquaintance.

Inſelicem dicebat Bius qui ſere nequeſet inſelicitatem. Lærent.

Pomp. Mela. l. 1.

Quorſum alter dives, alter pauper ?

Theophrast.

Nil habet inſelix paupertas durius in ſe.

Quam quod ridiculos homines facit—

Iſeven. Sat. 3.

Quem fugiam ſcio, quem ſequar nescio.
Homer. Iliad. 5

Acquaintance.

*Ni il turpius
dubio & incer
to, pie em modo
re, ente, modo
producit.
Sen. Epif. 96.*

Sundry indu-
cing motives
to love recoun-
ted. Parentage,
Benevolence,
Fame.

Pardoning of
injuries.

cover of a friend, but no friend. For as nothing is more hatefull than a doubtfull and uncertaine man, who now draweth his foot backe, and now puteth it forward; so there is nothing more distastefull to any man, than these faire protesting friends, whose hollow and undermin- ing hearts make a shew of faire weather abroad, when there is a tempest at home, comming towards you with their feet, but going from you with their hearts. In brieft, they are *Danaus* tubs, or running sieves that can hold no water; leave them therefore to themselves, if you desire in safety to enjoy your selves.

Now, to the end I may acquaint you likewise with the rest of such Motives to Love, as are powerfully working in the affection of the minde; as we have touched the first Motive or inducement to Love, to wit, *Parentage* or descent, which cannot so farre degenerate from it selfe, but it must of necessity shew it selfe: so it attracts other motives of love unto it, as *Benevolence* in rewarding: excellency or admiration proceeding from the fame of such redoubted *Hero's*, as have their names characted and engraven in leaves of brass, to preserve their memory: as *Salomon* for his *Wisdome*, whom, no doubt, *Nicanla* Queene of *Saba* had a desire to see and bee knowne to, through report of his wisdome; so as her long journey seemed short, having understood that to bee true with her owne eare, which she had onely heard of before by report. How much likewise was *David* affected for his *Valour*, in discomfiting the uncircumcised *Philistin*? So was *Alexander*, whose report brought the *Amazon Thalestris* from her owne Countrey, of purpose to be knowne to so invincible a spirit. So *Hercules*, *Achilles*, *Dardanus*, *Diomedes*, *Scipio*, *Hannibal*, *Constantine*, &c. whose exploits purchased them Love to such as were never acquainted with their persons. Pardoning likewise of injuries, is an excellent motive of Love. When *Chylo's* brother was angry that

that himfelfe was not made *Ephorus* as well as he : O (quoth he) *I know how to fuffer injuries, fo doeſt not thou !* Though *Diogenes* the *Cynick* answered uncivilly to *Alexander*, when he came to his poore Manſion in *Synope*, his Philoſophers Barrell, yet he replied unto his Satyricall ſpeech with no indignation ; but ſaid to ſuch of his attendants, as derided the boariſh and exoticke ſpeech of *Diogenes*, *If I were not Alexander, I would wiſh to be Diogenes.* The like inſtance may be confirmed by holy Writ : where *Miriam*, for murmuring againſt *Mofes*, was ſtricken with a loathſome Leproſie : hee could not ſuffer this condigne puniſhment to bee inflicted on her, but demanded of God that he would cure her. Another motive to Love, is *Hatred*, where an ill occaſion procureth among enemies a reconciliation. *Herod* and *Pilat* enemies before, were reconciled in combining their powers together againſt Chriſt. Maſtives, if ſet together, will fight till death, but in the preſence of a Bull will joyne together. Sometimes *mutuall affliction* procureth *mutuall affection*. Such reſorted to *David*, as were perſecuted by *Saul*, being ſuch as were *amaro animo*. Where *Sauls* enmitie brought *David* to a triall of *Huſbands* faithfull amitie ; where hee found the words of *Eccleſiaſticus* to be true, *A faithfull friend is a ſtrong defence ; and hee that findeth ſuch a one, findeth a treaſure.* For when we are in the greateſt ſtraights, ſuch an one ſheweth the moſt ſtrength : So as the Apoſtles words may be verified, *ſtrength is made perfect in weakneſſe.* Where one afflicted friend ſupporteth another, by joyning their ſtrengths together. Another motive there is, proceeding from ſome eſpeciall *delivery from danger* : for who will not eſteeme him for a friend, who will expoſe himſelfe to danger, to deliver his friend ? *Judith* entred *Beſbulia* with *Holofernes* head, and by that meanes preſerved her Countrey from ruine and deſolation. *Eſther*

Acquaintance.

Numb. 12. 10.
13.
Concurrence
in hatred.

Compaſion in
affliction.
1 King. 22. 2.
2 Sam. 15. 37.

Ecc'es. 6. 14.

Virtus in infirmitate perfectitur.
2 Cor. 12. 7.
Delivery from
danger.

Judith. 13. 10

Eſther. 8. 12.

T ?

procured

Acquaintance.

Exod. 15. 1.
 Joshua 24. 31.
 Iudg. 16. 2.
 Maccab. 12. 15
 Vid Eccle. 2 cap
 44. ad. 51.

Expression of
 vertue.
 1 King. 24. 26.

Acknowledg-
 ment of inju-
 ries.

Aposition of
 Aristot. Rhet. 2
 cap. 4
*Vi tenuissima
 scintilla quæ in
 Oceanum de-
 mittitur.*
 Chrysost. in.
 hom. ad. Pop.
 Suffering of
 injuries.
 Bountie, or
 Munificence.
 2 Cor. 9. 7.
 Eccle. 6. 8. 13.

procured the death of *Haman*, repealed those severe and cruell lawes enacted, proclaimed, and even ready to be executed by *Hamans* suggestion, in the kingdome of the *Medes* and *Persians*; whereby she purchased eternall honour, love and memory in her Country. The same love gained *Moses* for delivering the *Israelites* from the thraldome of *Egypt*. The like may be said of *Iosua*, *Samson*, *Macchabeus*, and many others frequent in holy Writ. The *Romans* so highly honoured and affected such as protected their Countrey, and defended her Liberty, as they bestowed no lesse style on them than *Patres Patria*. Another motive there is, drawing one Enemy to love another, induced thereto in respect of *Compassion*, or some oth^r princely vertue which he seeth in him. when *Saul* understood that *David* might have taken away his life, and would not, *Leuavit vocem & fletus*: his threats were changed into teares, and his passion into a teare-swolne admiration, to see his foe so full of compassion. we are induced likewise to love th^e that tell and confesse sincerely their offences; for an ingenuous acknowledgment of what is done, moves us to comiserate his case by whom it is done, yea quencheth all hate, as if a small spark^e were drenched in the Sea. Likewise in the toleration of wrongs, we are enforced to love him who suffereth them, and having power to revenge, will not out of the noblenesse of his spirit, doe what he may. To conclude, *Bountie* is a motive to Love; for giving gifts gathereth friends: which *Bountie* is most worthy acceptance, when done with cheerfulness. *Hilarem datorem diligit Deus*.

Thus have wee traced over such *Motives* as generally induce or procure Love, Friendship, or *Acquaintance*; wherein observe the lesson of the Sonne of *Sirach*: *Depart from thine enemies, and beware of thy friends: for some man is a friend for his owne occasion, and will not abide in the day of thy trouble.*

Now

The English Gentleman.

271

Acquaintance.

Eccles. 12. 8, 9
Ibid. cap. 13. 9.
8. Obad. 7.

Arist. Eth. lib. 4.

Now if you would understand, how a man may know a friend, you shall find him described, and by certaine infallible markes discovered in the twelfth Chapter of the same booke. But alwaies, *Beware* (saith he) of deceitfull friends, lest feeling the bitterness of them, you finde the saying of the Prophet true: *All the men of thy confederacie, have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed aganst thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.* Make choice then of him for your Acquaintance, whom you may worthily esteeme of as a second-selfe: so may you communicate your counsells freely, acquaint him with your griefes friendly, and share in comforts and afflictions fully. Thus much for the choice of Acquaintance; wherein I have the rather enlarged my discourse, because I know that as there is nothing more usefull to direction or instruction, than where good ones are elected; so there is nothing more hurtfull in the maine matter of discipline or conversation, than where ill ones are affected and frequented.

Many and singular were the commendations attributed to *Augustus*, amongst which none more absolute than this: *As none was more slow in entertaining, so none more firme or constant in retaining;* which agrees well with that of the Sonne, of *Sirach*: *If thou gettest a friend prove him first, and bee not hasty to credit him.* But having found him, we are to value him above great treasures: the reason is annexed: *A faithfull friend is a strong defence, and hee that findeth such a one, findeth a treasure.* This adviseth every one to be no lesse wary in his choice, than constant in the approvment of his choice; so as it rests now, that wee presse this point by reasons and authorities, illustrating by the one, and confirming by the other, how consequent a thing it is

Of Constancie in the choice of Acquaintance.
Eccles. 6. 7. 6.

*Acquain-
tance.*

*Amarunt So-
lem ardentem,
oderunt ai-
guentem.*

*Ut ab illis melio-
res fiant, aut
eos quibuscum
versantur, me-
liores faciant.*

to shew our selves *constant* in the choice of our *Acquaintance*.

There is no one thing more dangerous to the state of man, or more infallibly proving fatall, than lightnesse in entertaining many *friends*, and no lesse lightly cashiering those who are entertained. Which error I have observed to have borne principall sway in our new-advanced *Heires*, whose onely ambition it is to be seene numerously attended, phantastically attired, and in the height of their absurdities humoured. These are they, who make *choice* of *Acquaintance*, onely by outward habit, or which is worse, by roisting or ruffian behaviour : with whom that false *Armory* of yellow Bands, nittie Lockes, and braving Mouchato's have ever had choice acceptance. And herein, observe the misery of these depraved ones ; who having made *choice* of these mis-spenders of time, and abuses of good gifts, they will more *constantly* adhere to them, than with better affected Consorts. Oh that young *Gentlemen* would but take heede of falling unwarily upon these shelves, who make shipwrake of their fortunes (the remaines of their fathers providence ;) yea not only of their outward state, which were well to be prevented, lest miserie or basenesse over-take them ; but even of their good names, those precious odours which sweeten and relish the Pilgrimage of man ! For what more hatefull than to consort with these companions of death, whose honour consists meere in protests of *Reputation*, and whose onely military garbe is to toss a *Pike* in stead of a *Pike*, and to flie to the *Tinderbox* to give charge to their smoakie *Ordinance*, to blow up the shallow-laid foundation of that shaken fortresse of of-their decayed braine ? these hot-liver'd *Salamanders* are not for your company (*Gentlemen*) nor worthy your *Acquaintance* ; for of all companions, those are the worthiest acceptance, who are so humble-minded
and

and well affected, as they consort with others purpose-ly to be bettered by them; or being knowing men, by their instructions to better them. That courie which the ancient *Vestalls* observed, such usefull Companions as these have ever seconded. They first learned what to doe; secondly, they did what they had learned; thirdly, they instructed others to doe as they had learned. Such as these were good Companions to *Pray* with, to *Play* with, to *Converse* or *Commerce* with.

First, they are good to *Pray* with; for such as these only were they who assembled together in one place, imploying their time religiously in prayers, supplications, and giving of thanks: and honouring him, whom all Powers and Principalities doe honour with divine Melodie: which was expressed not so much with the *noise* of the *mouth*, as with the joyfull *note* of the *heart*, nor with the *sound* of the *lips*, as with the soule-solacing *motion* of the *spirit*, nor with the *consonance* of the *voice*, as with the *concordance* of the *will*: For, as the precious stone *Diacletes*, though it have many rare and excellent soveraignties in it, yet it loseth them all, if it be put in a dead mans mouth: so *Prayer*, which is the onely pearle and jewell of a Christian, though it have many rare and exquisite vertues in it, yet it loseth them every one, if it be put into a dead-mans mouth, or into a mans heart either, that is dead in sinne, and doth not knocke with a pure hand. So many rare presidents have former times afforded, all most inimitable in this kinde, as to make repetition of them, would crave an ample volume; we will therefore only touch some speciall ones, whose devotion hath deserved a reverence in us towards them and an imitation in us after them. *Nazianzen* in his Epitaph for his sister *Gorgonia*, writeth, "that she was so given to *Prayer*, that her knees seemed "to cleave to the earth, and to grow to the very ground, "by reason of incessancie or continuance in *Prayer*;
so

Acquaintance.

*Inter Vestales
hec celebrare suum,
primo discunt
quid agant; postea
agunt quod
discunt; tertio
alios docent
quod discunt,
& agunt.*

*Non est strepi-
tus oris, sed
jubilus cor-
dis, non sonus lab-
rum, sed motus
gaudiorum,
concordia vo-
luntatum non
consonantia
vocum; parum
enim prodest
sola voce can-
tare sine cordis
intentione.
Bern.*

Acquaintance.

* *Etiam cada-
ver mortui offi-
cioso gestu pre-
cabatur.*

*Querit quod
quiritis, sed
non ubi queri-
tis. Auguſt.*

*Delicatus ma-
giſter eſt, qui
pleno vent. e
diſputat de je-
junio. Hieron.*

“so wholly was this Saint of God dedicated to devoti-
“on. *Gregory* in his Dialogues writeth, that his Aunt
“*Trafilla* being dead was found to have her elbowes as
“hard as horne; which hardnesse shee got by leaning
“to a deske, at which shee used to pray; so continued
“was the devotion of a zealous professor. *Ensebins* in
“his History writeth, that *James* the brother of our
“Lord, had knees as hard as Camels knees, benumbed
“and bereaved of all sense and feeling, by reason of
“continual kneeling in Prayer; so sweet was this Taske,
undertaken for Gods honor, where practice made that
an exercise or solace, which the sensuall man maketh
a toile or anguish. “*Hierom* in the life of *Paul* the Ere-
“mite writeth, that he was found dead, kneeling upon
“his knees, holding up his hands, lifting up his eyes :
“* so that the very dead corps seemed yet to live, and
“and by a kinde of zealous and religious gesture to pray
still unto God. So transported or rather intranced was
the spirit of this lovely Dove, as even in death he ex-
pressed the practice of his life. These followed *Augu-
stines* rule in their forme of Prayer: seeke (saith he) *what*
you seeke, but seeke not where you seeke. Seeke Christ, thats a
good what. Seeke what you seeke; but seeke him not
in *bed*, that is, an ill where. But seeke not where you
seeke: *Moses* found Christ not in a *soft bed*, but in a
bramble bush. For as we cannot goe to heaven on beds of
downe, no more can those devotions pierce heaven
which are made on beds of downe. Albeit, every place
is good, for as no place is freed from occasion of sin, so
no place should be free from Prayer, which breaketh
downe the *Partition-wall* of our sinne. But certainly
those *downie Prayers* taste too much of the flesh, to relish
well of the spirit; for as he is a delicate Master, who,
when his belly is full, disputeth of fasting; so he is a
sensuall Prayer, who in his bed only, addresseth him-
selfe to devotion.

Neither

Neither are these only good companions to *pray* with, but also to *play* with; I meane to recreate and refresh our mindes with, when at any time pressed or surcharged either with cares of this world, or in our discontinuance from more worthy and glorious *Meditations* of the world to come: for as in the *former* we are usually plunged: so by the *latter* wee are commonly enfeebled, at last wearied, if by some *Recreations*, to entertaine and allay the tediousnesse of more wearie houres, wee be not refreshed and solaced. Now in our choice of *Acquaintance*, as *like requireth like*, so are we to sort our selves to an equality both in degree and condition. When some of *Alexanders* companions demanded of him, if he would runne a race with them; *Willingly*, (said he) *if there were Kingsto runne withall*. For this parity breeds affection, and an equality of minds in any *recreation*: while neither respect to an inferiour ranke begets contempr, nor an eye to superiority begetteth feare. Besides, as there is an equality of degree, so is there an equalitie of mind concurring with that degree. There is no pleasure affected by one, which is not entertained with free approbation by another: for in all their jesting, sportings, and delightfull meetings, they are provided of a disposition, equally tempered to give a jest, and take a jest: having ever in mind that common *English* proverbe, *Play with me, but hurt me not; jest with mee, but shame me not*. For their sports as they are harmelesse without guile, so their conceits are pleasant without gall. There is neither saltnesse in the one, nor harshnesse in the other. Neither doe these make sport or pastime a *vocation*, as if they were borne to nothing else than *Play*: for these delights of theirs, which are ever moderate, and therefore truly seasoned, they make use of, as Physicians of sugar-plates, which they minister to their patients, to take away the tast of a more bitter portion. It is worth observing, to note the excellent

Acquaintance.

*Qui saturest,
pleno laudat je-
junia ventis.*

Eccles. 13. 19.

Quin: cur: d. 1

*Amititia ut
patres querunt
ira & faciunt.
ut cuique est a-
tas, ita quem-
que facinus a-
dopta. Hor. l. 1.
epi. 6. Suaves
omnes sunt
fale.
Inter suos &
sodales.*

*Que dementia
est potius trahi
quam sequi;
S. neca.
Nec quia del-
ctat, placet;
sed quia placet,
delectat.
ibid.*

Acquaintance.

*Egregium apud
vos virtutis
officium volup-
tates persua-
dere: Super
mensam recog-
noscentes om-
nia gentium
animalia: Et
quo magis im-
plentur, eò
magis inex-
plebiles. itid.*

Three facul-
ties of the un-
derstanding.

excellent use which these men make of *Recreation*. They can use it with such temperance, as they can command the pleasures which they use, and not be commanded by it. " Their only pleasure is to contemne pleasure, yea " even to dis-esteem it in their height of pleasure: nei- " ther, because pleasure delighteth, doth it please them, " but because it pleaseth, it doth delight them. It is the " excellent office of some mens vertue to perswade " the use of pleasure. recounting at their Table creatures " of all sorts, with which by how much more they are " filled, by so much more their appetites remaine unsat- isfied. Briefly, whereas their discretion hath subjected appetite to reason, in gaming they *play* with out desire of gaining; in *Recreations* of the Body, their aime is to refresh and renew Nature, without any desire of mastery; in their solemn feasts, they feed without surfeiting; in their May-games, they are merry without exceeding; in their flashes or encounters of wit, they are pregnant, present, and pleasant without offending. Those are most fruitfull and fertile in rendering fruit (saith the Philosopher) which partake most of cold and moist: which position intendeth the conceptive part; but my assertion reacheth further; for I conclude, such as these being equally tempered, to be most copious in the principle workes or faculties of the understanding, being three; first to *discourse*, secondly to *distinguish*, third to *choose*.

For the first whereof, it resteth that wee now proceed in proofe, concluding; These not to be only the best Companions to *pray* or *play* with (as we have formerly proved) but to *converse*, or *commerce* with, as we shall hereafter make manifest. *Megabizes* esteemed *Alexander* as a Prince, whiles he stood in his Schoole and said nothing; but when he began to talke of things which he knew not, he said unto him, *That even his little children would laugh him to scorn.* This spech of *Megabizes*

The English Gentleman.

277

Acquaintance.

Megabizes proceeded (as may bee imagined) from some words uttered, or reasons alleaged by *Alexander*, which relished little of Philosophie, being a Study to which a Souldier is for most part a stranger. But these men, whom we now have in hand, and whom we have made choice of, as fit companions to converse and commerce with, are men of such singular discretion, as they will prefer silence before discovery of their ignorance. These know for what end or purpose the *bars* and *gates* of the *lips* and *teeth* (like a double ward) were ordained to limit or restrain the *Tongue*. These observe, how man hath two *eyes* to see with; two *nose* to breathe with; two *hands* to labour with; two *feet* to walke with; but one *Tongue* to talke with; implying that one *Tongue* requires as much government as any two members of all the body. Neither onely is their speech wisely silenced, but when delivered, discretely seasoned. Seasoned with mildnesse and affability, without the least expression of roughnesse or austerity. "*Where two meeke men meet together, their conference* (saith *Bernard*) *is sweet and profitable; where one man is meeke, it is profitable; where neither, it proves pernicious.*" Neither in mildnesse and affability onely, but in the highest pitch of wisdom, is their discourse seated. Whence it, was (as I have heretofore noted) that *Aristotle* debating of the convenience and propriety of discourse before *Alexander*; maintained, that none were to bee admitted to speake, but either those that managed his warres, or his Philosophers which governed his house. Which wisdom of discourse hath bene formerly to much affected, as *Plutarch* reporteth that *Plato* came forth of *Asia* into *Cilicia*, for no other cause, but onely to see his deare friend *Phocion* the Philosopher, and to converse with him. This caused *Nicula*, the Queene of *Saba*, to travell from her owne Country to *Iudea*, to heare the wisdom of *Salomon*: yea, peruse those

Theie observe that maxims. He that knoweth how to speake well, knoweth also when he must hold his peace.

These thinke an houre before they speake and a day before they promise.

DS
In lib. discret.
secretors.

DS

Acquaintance.

Eccl. 26. 28, 29.

*Talis sublati
non est sta-
bilis, aut ipsi
inventibus est
peritura, aut a
malis heredi-
bus est dissipanda.*
Chris. in Mat.

those *Athenian Knights* in *Gellius*, how and in what excellent manner, with what variety of discourse, propriety of conference, strength of arguments those *Winter-nights* were bestowed, and you shall finde there fit companions for Scholars, Souldiers, and all *Generous* professors.

Neither are they consorts onely fit to converse with, but to commerce with also; for these are no *bankrupt* merchans, or desperate factors, who use to dispence with conscience and credit, rather than in a conscionable sort discharge their credit. So as, howsoever the Sonne of *Syrach* may seeme to conclide, *There be two things, which mee thinke to be hard and perious; A Merchant cannot lightly keepe him from wrong, and a Victualler is not without sinne.* So well and equally are the ships of these good merchants ballasted, as rather than they will make shipwracke of a good conscience, or runne their reputation upon the shelve of disgrace, they will suffer the worst of extremes. These are none of those, who make sale of deceitfull commodities, to enrich their seldom thriving progenie with impostures. These are none of those trifling *Mountebanks*, who draw on customers with faire protests, and shew strange experiments upon their sophisticated oiles, to delude the ignorant. These are none of our inconsiderate *Factors*, who make exchange of *English* money with *Indian* trifles, enriching forraine Countries with our treasures, and fooling our own with their feathers. These are none of our *Sea-sharkes*, who under pretence of merchandize, exercise piracie; bearing the world in hand that they befriend us, when they practise all hostility against us. These are none of our dangerous *Spies*, who pretending they come to trade or commerce with us, arrive purposely to note what strength is amongst us. No, these are *Factors* of better temper and more honestie, hating deceit, though that might enrich them;

scorning

The English Gentleman.

279

Acquaintance.

scorning the *Mountebankes* trade, though that might draw customers to them; discarding all inconsiderate *Factors*, who give money for feathers, though in fooling others, they might gaine by them; cashiering all *Sea-sharkes*, who by piraticall practices, use to support them, excluding all dangerous *Spies*, who to discover others weaknes, purposely embarke them. In brieft, would you have their character? They can discourse of novelties without affectation, impart their mindes freely without dissimulation, valuing no losse so great, as the hazard of their reputation. These are those *friends* which deserve your *choice* and acceptance; These are they, who, as upon good grounds you have made *choice* of, so should you bee constant in your *choice*. For you are not to bee so light in the *choice* of your *Acquaintance*, as in the *choice* of your *fashion*; where every giddie head sorts himselfe to what is newest, not what is neatest; for so should you be ever choosing, and farre from constancy in choosing. Rather having got a *friend* and proved him, first in matters of small weight, and afterwards in affaires of greater consequence; labour by all means to retaine him, for you have found a treasure: *For sake not this old friend, for the new is not comparable unto him.* You have got a *friend*, proved and tried him to be no *ambitious* man, for *ambition* is fearefull, and for the least crosse of fortune will forsake true friendship. You have got a *friend*, proved and tried him to be no *covetous* man, for *covetousnesse* selleth fellowship, faith and honesty; to conclude, you have got a *friend*, who will not by glozing deceive you; by aiming at his owne private ends, entrap you; by hunting after popular praise, disvalue you; or by conforthing with *Politicke* heads, endanger you. Keepe him then, and bee constant in your *choice*, holding him so firmly kait unto you, as if hee were individually united to your selfe; for a *friend*, (provided that he be such an one as we have charactred him)

Eccles. 9. 10.

Arist. 1. 4. Eth.

Acquaintance.

*Of Refer-
vancy to-
wards Ac-
quaintance.*

Chap. 27. 16.
to 22.

Judg. 14. 18.

Chap. 16. 19.

Eccles. 33. 18.

him) is a *second selfe*, and therefore as impossible to be divided from you, as you from your selfe. And may this suffice to be spoken touching *constancy* in the choice of *Acquaintance*, wherein as we ought to be circumspect in our choice, so ought we to be *constant*, having had proofe of the faithfulness of our choice.

There is nothing which argues more indiscretion, than an aptnesse of discovering our selves; so as, we are advised in getting a friend, to *prove him first, and not to be hasty to credit him*. For albeit the precept may seeme generall, *The secrets of our friend wee may not discover*; which is confirmed by the Sonne of *Sinach*, *Who so discovereth secrets, loseth his credit, and findeth no friend after his will*. Yet, how many are there, who either through weaknes that they cannot conceale, or through unfaithfulness; as they will not, have brought their friends to extremest hazard? Yea, not onely our common friends, but even those who sleepe in our owne bosome; as *Dalilah* plaid with *Samson*, either simply or subtilly, will discover our secrett counsels to our enemy: so as, wee may take up the complaint of *Samson*, which he made in the discovery of his Riddle: *If he had not plowed with our Heifer, hee had not found out our Riddle*. Had not that *Woman* by the River of *Sorek*, that subtill *Dalilah*, betrayed his trust, how invincible had *Samson* remained, no lesse powerfull to his friends, than fearefull to his enemies? Whence we may gather, how dangerous it is to discover the secrets of our heart, even to those to whom we have engaged our heart: for we ought not to give our friend power over us. This is seconded by a divinc precept: *Give not thy son and wife, thy brother and friend, power over thee while thou livest; and give not away thy substance to another, lest it repent thee, and thou intreat for the same againe*. Whence wee are

The English Gentleman.

281

Acquaintance

are advised to a two-fold *reservancy*; first, in concealing our secrets; secondly, in retaining our substance. For the first, he explains himself more fully in the ensuing verse; *As long as thou livest, and hast breath, give not thy selfe over to any person.* For the second, he gives a reason in the end of the former verse; *Give not away thy substance to another, lest it repent thee, and thou intreat for the same againe.* Of which two parts, and the *Reservancy* which we are to observe in either, my purpose is briefly and plainly to intreat; and first of the first, to wit, *Reservancy of secrets*, wherein I will be as brieft as the quality of the Subject will suffer me.

It is said of *Geese*, that when at the change of seasons, they passe from *Cilicia* over the mountaine *Taurus*, which abounds with *Eagles*; they carry stones in their bills, for feare their cry should discover them to their enemies. Reason should teach us that, which Nature hath instructed them, lest by diverting from the rule of reason, we become inferiour to them, who never had the use of reason. For there is nothing which detracts more from the glory of man, than by too prodigall a discovery of himselfe, to lay himselfe open to the trust of another: so as it may be positively averred, *There is nothing that betrayeth a man so much to ruine, as his owne credulity.* *Dionysius* gave straight commandement, the head of *Briar*, one of the Gentlemen of his Chamber, should bee cut off, for telling *Plato*, who had demanded of him what the Tyrant did, *That he had stripp'd himselfe by reason of the heat, and was painting in a Tangle.* So tender were Princes of the discovery of their actions, even in affaires of indifferency. Let us imitate therefore that *Grecian* of former times, who being told that his breath did smell, answered, *It was by reason of the many Secrets, which had a long while laine rotting, and putrefying within him.* Let our bosome (the recluse of Secrets) be like the *Lions den* in the *Apologue*; to-

*Aditum nocendi perfido præstat fides.
Sen in Oedip.*

Acquaintance.



1 Sam. 6. 19.

2 Kings 20. 13.

*Arcanum neque
tu scrutaberis
ullius unquam;
Commissumque
teget, & vino
tortus & ira.
Hor.*

*Frontem aperiat,
mentem tegat. Cic.*

1 Sam. 20. 12.

wards the mouth whereof, the prints and prickings of sundry sorts of beasts, might easily be discerned, -- *Sed nulla retrorsum*, but from thence none at all. Let us alwaies talke with *Harpocrates*, at the signe of the finger on the mouth; and learne of *Anacharsis*, that the tongue hath need of more strong restraint than Nature. Let us not be too curious, with them of *Bethshemesh*, in the search of other mens *Secrets*, nor yet to carelesse with *Hezekiah*, in the discovery of our owne. *Morality* giveth us a prohibition for the one, and a precept for the other

Seeke not to know that Secrecie

Thy friend reserved hath,

*But keepe what's tender'd to thy trust,
though drunke with wine and wrath.*

And indeed it is a prophanation of duty to publish any thing we should not; and too much insinuation to wind our selves into the privacy of others *secrets*, which make knowne we ought not. Those things therefore, which are to bee concealed, let us conceale them, *Ut curia Martii, Athenis*, as close as either silence or darknesse will afford us meanes to keepe them, both from eye and eare: for the better effecting whereof, there is necessarily required in every one a *wise distrust*, and *slownesse of beleefe*, wherewith the brest must so equally bee ballasted, that he may suddenly runne on, without suffering shipwracke in such a doubtfull and dangerous course. It hath beene ever held a singular argument of policie, to have an *open face*, but a *shut heart*; to give entertainment with a free and affable countenance, but with a wise and discreet *reservancy* of our counsels, to prevent the occasion of giving our friend power over us.

Yea, but it may be objected, it may sometimes fall out that a friend cannot performe the office of a friend, but by discovering the secret purpose or practice of another. For how could faithfull *Jonathan* advertise *David* of *Saul's* wicked purpose against him, but by discovering what

The English Gentleman.

283

Acquaintance.

what *Saul* in secret had imparted to him? How could he (I say) have advertised *David* of his fathers fury, by shooting three arrows, but by discovering what his father had secretly intended against him?

To which objection it may be thus answered; That, as amongst evill men there can bee no true friendship continued, so neither are the *Secrets* of such men, tending ever to mischief and effusion of innocent blood, to be concealed, but by all meanes should be discovered that such tragicall issues might be prevented.

Yea, but it may bee againe objected, that admit this were so, may we not impart our griefes to a *friend*, or communicate our counsels to one, whom we have made triall of to be trusty and faithfull?

To which I answer, that we may, but with this provision, that we never unrip our bosome so farre, as to give our *friend* power over us, in matters which may either concerne life, state, or name. For though your experience of the trust of such a *friend* hath been long, and those affaires wherein you have imploied him, of serious consequence: we have knowne many *Comickall* beginnings, have a *Tragicall* Catastrophe; many promising mornings turn to duskie after-noonnes; many faire glozing *friends* recoile (like the *Bar* in the fable) and become either Neuters, or profest enemies. So as, it was wisely answered by that learned *Sage* to one who demanded of him, what he thought to bee the hardest thing in the world; *To keepe counsell*, quoth he. We say, it is good sleeping in a whole skin; but how can our sleepes be quiet, our rest from terrours freed, when we have lost our liberty by committing our *Secrets* to others trust.

Yea, but *friendship*, being one soule ruling two hearts, or one heart dwelling in two bodies, loseth her prerogative, if excluded from partaking in her *friends* griefes or comforts: for would you thinke it well, that your *friend* should finde you sad, and so leave you; sick with-

*Quid difficile?
arcana (inquit)
reticere, & oculum
velle disponere. Lært. in
vit. Chyl.*

D
Aristot.

Acquaintance.

our ministering any comfort to you; or poore, without relieving you? Surely, you could not chooseth but thinke such an one commeth to jest, rather than to visit or comfort you. Now, how should hee comfort you, who is wholly ignorant of the cause of your discomfort; or how minister any receipts to you, when hee knowes not what distempers you; or how relieue you, when he knowes not of any poverty that hath befallen you?

Whereto I answer, that these are not to bee numbred among those *Secrets* which wee hold unfitting to bee imparted or discovered, by one *friend* to another; for the discovery of these may profit, but cannot prejudice us. Whereas, the disclosing of such *Secrets*, as concerne our name, may afterwards brand us with infamie; or such as concerne our state, may bring us to poverty; or such as concerne our life, may weave our unhappy webbe in a fearefull tragedy. Therefore it is good counsell, not to give our *friend* power over us, but with a circumspect eye to take heed whom wee entertaine as a *friend*; and of what nature those *Secrets* are, which we impart to that *friend*. When that unhappy Emperour *Commodus* had communicated his secretst thoughts to *Martia*, his best affected Concubine; and withall, how his purpose was, before many daies were ended, to dispatch *Latus* and *Electus* two of his Senators: She perceiving how the world went, and that the Emperour was no lesse inconstant in his love, than illimited in his lust, discovered to the Senators what the Prince had intended against them; which to prevent, with one consent they resolved to dispatch the Emperour, and so rid them of all occasion offeare. Farre more hatefull was that act of *Bessus* and *Nabarzanes*, in discovering the counsels of their unfortunate Prince *Darius*; which discovery, though it depoted their Prince of Crowne, and deprived him of life, rewarded those disloyall Traytors with a deserved end.

Sext. Aurel. in
vit. Commodi.

view of the doublenesse and deceitfulnesse of *friends*, whose only aymes are, for most part, to take advantage of our opennesse, we should find, though there bee some *Hushaies*, or faithfull friends, so there bee some *false Brethren*, who secretly (under pretence of amity) will labour to undermine us. For if wee bee great, wee shall have some to ply our veine, soothing us with the height of our place, the eminence of our state, our easie access to a higher step, if we will take hold of occasion; and with these are young-men, whose unripened judgements never attained to the discovery of persons chiefly pleas'd, to these are their secret'st thoughts ever imparted; on these are they wholly planted and in these is their principall trust reposed: yet loe, they trust in *broken staves of reed*, on which if they leane, they will goethorow their hand and pierce it. Again, are we rising to greatnesse, and in the first *Spring* of promotion? We shall find these chattering *Swallowes* ever flying about us, pretending friendship and *secrecie* in our counsels; but misery attends us, if we entertaine them. To be briefe, are we rich? If we have discovered any *Secret* to them, which may prejudice us being revealed, we shall be sure to have that *Secret* vented, if our hollow counsellour be not rewarded. Are we poore? though our state need not feare undoing, our *secrets* must be discovered, if the meanest may be gratified by the discovery.

Thus no *Ranke* may be exempted, no degree freed from prejudice, where counsels are disclosed. Indeed sometimes it happeneth, that a *friend* discovers the *secrets* of a *friend*; because, out of the justnesse of himself, and the integritie of his own conscience, which no respect will suffer him to violate, he cannot endure the sinister or indigne practice of his *friend*, and therefore discovers it to give meanes of prevention to the innocent. Which may be instanced in the *vicount* of *Melin* his confession, who living upon his

Acquaintance.

2 Sam. 15. 32.

2 King. 18. 21.

*Acquaintance.**Stow Annal. in
vit. Ioban.**Reservancie
in respect of
our Sub-
stance.
Salu?**Prodigus &
Stultus donat
que perit, &
odit. Horat. l.
I ep. 7.*

death-bed here in *England*, discloseth the purpose of King *Lewis* his Master, to the chiefe Peeres and Barons of the Realme; who considering the inevitable danger into which they were falling, by giving free entrie to the *French King*, wisely in time (and but in time) expulst him, receiving their unhappie deposed King, to avoid an ensuing milchiefe. Now the occasion of this discoverie, though it be divers wayes conjectured, yet the probablest in my opinion is, to refer it to the compassion which *Count Melin* had of the *English Nation*, whose state had beene, to the judgement of all men, grievously shaken, had *Lewis*, as he was already arrived, beene peaceably possessed of the same. Now to conclude this point, I hold that *English* Proverbe worthe our remembrance, in affaires of *Secrecie*: *One may keepe counsell, but two cannot*: implying, that it is the safest and surest course to be a mans owne *Secretary*, so shall he not give his friend power over him, but sleepe quietly without feare of discovery, having none but his owne brest to betray him to his enemy.

The second thing, which, as we formerly noted, requireth a *Reservancie* in us towards our *Acquaintance*, is a respect to our *Substance*; which should neither be lashed out lavishly, nor hoorded up niggardly. And herein I have observed a great vanitie in young *Gentlemen*, who are no sooner mounted in their fathers saddle, or made heires of his providence, than upon purchase of *Acquaintance*, (which a young master cannot want) he begins to squander his revenues upon gifts, to feed his thirstie followers: but see the issue of these bountifull *Novices*, they change their Acres into peeces, and to peece-meale divide them, till they fall all into peeces and have not one peece to cover them. So as, it is true which the Poet hath observed;

*The Prodigall and foole gives
what he scornes and hates,*

And

*And with his state makes other men
to glory in their states.*

Acquaintance.

Wherefore the lesson is good, and well deserveth our observation, which is given to us by the Son of *Sirach*: that not only to our friends, *Acquaintance*, or the like, but even to our children, whose naturall respect to their Parents, should binde them to be gratefull, we should not be too forward in distributing our *Substance*, concluding thus: *For better it is that thy children should pray unto thee, than that thou shouldest looke up to the hands of thy children.* If we be advised to use this *Reservancie* to our owne, even those whose naturall affection will enforce bountie at the Parents hand, much more to our *acquaintance*, whose pretended semblances, or outward protestations many times tend rather by fawning to feed on us, than by true profession of friendship to bestead us.

Eccus. 33.21.

Oh *Gentlemen*, how many through too easie a hold have exposed themselves, as a prey to the avaricious desires of their followers: where many times it falleth out, that the *servant* is able to purchase his *master*, having enriched himselfe by feeding his humour! Yet see the unthankfulnesse of many of these; having made them a garment of their masters threads, and raised themselves to a great estate by his prodigalitie, they can learn to put on a scornfull countenance towards their landlesse master, entertaine him with contempt, forget his bounty, and ascribe all to their owne thriving providence, which proceede meerely from his profusenesse. So well can these thriving *Timists*, who raise their fortunes from their masters ruines, shape themselves to all times, that they may profit by all meanes.

There are *Acquaintance* likewise, whose aimes as they extend only to themselves, so they will use any indirect course, how irregular soever, to bring their purpose about. And of these, we had a late example, even in our owne Countrey, and within the wals of this

Acquaintance.

flourishing Citie: which example that it might remaine to the memory of succeeding times, for the benefit whereof, as well as of these present, our labours should be address'd, I thought good here to set downe.

"There was a young *Gentleman*, whose profuse course having consumed much of his meanes, was enforced upon some present extremities urging him, to make a mortgage of a peece of land, which peece was the very last which he had left him: the money being lent and spent, and now the unforeseene day of payment approaching, the young *Gentleman* driven to an exigent, made recourse by chance, to an ancient *Acquaintance* of his, by trade a *Chandler*, who was a married man, and could finde a friend in a corner, who upon a commodious bargaine would at any time bestead him of a good Summe. Hee, the *Chandler* I meane, noting what benefit the *Mortgage* of the young *Gentlemans* land might be unto him, if he reckoned his estate, which now lay a bleeding, and tooke the *Mortgage* into his owne hand, concluded with the *Gentleman*, and releevd his present wants, proposing a certaine day for redemption of the said *Mortgage*: which was kindly accepted of by the *Gentleman*, little thinking how he fell from the fire into the flame, and by avoiding *Charybdis*, had fallen into *Scylla*. The time now drew neere, which was limited, the *Gentleman* to redeeme the premises: whence a double care or feare ensued; a feare and provident care in the *Gentleman* of procuring money to redeeme it; a feare in the *Chandler*, lest it should be redeemed, and so the hopes he had of so beneficiall a bargaine frustrated. Which to prevent, (marke the impiety of the age even in this one example) the *Chandler* against the day limited and prefixed, repaires to a consort of opportunate Agents for his purpose; *Aspirates* flesht in all mischief, and ready to embrace

"brace any motion, or engage themselves in any acti-
 "on, which might minitter fuell to their riot. And
 "these he acquaints (as it seemes their *Acquaintance*
 "was ancient) how he knew of a rich *Bootie* for them,
 "if they had hearts to attempt, and resolutions to effect,
 "what their present wants enforced them to attempt.
 "They desirous to heare of that booty, promising him
 "reward if their purpose came to effect, pressed him (as
 "little pressing needed to such a base *instrument*) that
 "he would discover, where this bootie might be pur-
 "chased. He imparted his minde freely, and told them
 "that such a *Gentleman* (being the same who had
 "made a *Morgage* of his land unto him) was to come
 "provided of a great Summe of money, upon such a
 "day, and by such a place, as gave opportunitie for
 "the attempt, which they might easily obtaine, having
 "none but himselfe and his man to resist them. They,
 "at the first seemed jealous of him, imagining it was
 "some fetch meerely to intrap and circumvent them;
 "but being more confident upon his protestations, that
 "his purpose was to benefit them, not to betray them;
 "they generally consented to this plot, provided that
 "they might have his company, not onely to direct
 "them, but share and partake with them: whereto
 "the *Chandler* condescended, choosing rather to be an
 "assistant in the practice, than prevented of his pur-
 "pose. To be short, vizards and disguises were provi-
 "ded, and all things fitted, that such an attempt might
 "be furthered: where, by direction of their *Leader*,
 "they tooke their stand, where the unfortunate *Gem-*
 "*leman* was to passe; who, within some few houres
 "after, came according to their expectance, provided
 "of a Summe purposely to redeeme his estate (the last
 "remainder of his fortunes) out of the hands of the
 "*Chandler*. But he is intercepted and bid stand, whose
 "present occasions admit no stay: and in brieft, strip-
 "ped

Acquaintance.

"ped of all his money, and bound, he and his man, and
 "throwne into a gravell-pit, where we leave them;
 "and returne to this perfidious *Chandler*, who ex-
 "pecting to be a sharer as well in the stake, as in the
 "forfeiture of his estate, is by his wittie *Copesmates*
 "used after another sort than he looked for; being
 "bound hand and foot, and throwne into a ditch ad-
 "joyning; where he remained, till a Shepherds boy
 "having occasion to come that way, hearing one piti-
 "ously mourning, drew neere to the place where he
 "heard the voice; but seeing one lye there bound in an
 "ugly vizard, and disguised after an uncouth manner,
 "as one afraid, he run from him, albeit the *Chandler*
 "humbly increated him, to lend his helping hand to
 "loose him. The noise which the *Chandler* made, de-
 "siring aid from the Shepherd, and the Shepherd de-
 "nying aid to the *Chandler*, was now come to the eare
 "of the afflicted *Gentleman*, and his man: wherefore
 "they sent out their complaint, as men pitifully distres-
 "sed; which the Shepherd hearing, came forthwith to
 "the place where they lay bound, and seeing the *Gen-
 tleman*, and his man, lent them his helping hand, and
 "delivered them from their bands: directing them
 "withall, to the Pit where the *Chandler* his treache-
 "rous *Acquaintance* lay, whom hee knew by his dis-
 "guise to be one of those, who had taken his money
 "from him: but having pulled off his vizard, and per-
 "ceived him to be none but the *Chandler*, his professed
 "*friend*, you may imagine what diversity of perplexed
 "thoughts encountred him; but suspecting the worst,
 "which after proved the truest, hee caused him to be
 "brought before a *Iustice*, where hee was examined
 "touching the premises, which, to his shame hee con-
 "fessed, discovering himselfe to bee both *Actor* and
 "*Author* of that perfidious complot. For which,
 "being committed, and legally tried, he was adjudged
 "according

"according to his desert, to receive the condigne punishment of death. Whose goods being confiscate, our late Prince of renowned memory, out of his royal compassion to the *Gentlemans* estate, allotted to much in his princely bounty, as redeemed his engaged lands, repossessing him thereof to his great joy, and an example to succeeding ages, not to repose too much confidence in the profession of *Acquaintance*. Many examples of like sort (though this may seeme imparallel) might be here produced, but I cannot insist upon this point. What hath becne herein discoursed, principally tendeth to this end and purpose, to deterre young *Gentlemen* from discovering themselves too openly to these glozing and temporizing *Acquaintance*, whose onely ayme is to benefit themselves by their weaknesse, and make their prodigality the only foundation of their providence; whence it is, that many times they becomen enrichers of their retinne, but beggerers of their posterity. And which is of all others most miserable, those, whose *Sponges* they were, and had squeas'd them of all their fortunes, will contemptuously demeane themselves towards them, and unthankfully slight them, who by impoverishing their owne meane, have enriched them; whose natures in the person of one especiall ungratefull man, are to life expressed by the Poet;

*Ragg'd rocks him bred, brute beasts him fed,
No thankfulness can enter
His sear'd Brest, or sealed Chest,
which is of flintie temper.*

And let this suffice to bee spoken of *Reservancie* towards *Acquaintance*, both in respect of our *secrecie* of counsell; lest by discovering our selves either upon confidence of anothers trust, or transported with passion, (the end whereof is the beginning of repentance) wee give our *friend* power over us, and so by too credulous trust

*Nascitur è
scopulis, multus
lacte ferino,
Et dicam felices
pectus habere
suum. Ovid.*

Acquaintance.

Ecclus. 33. 18.

18.

Of the absolute end of Acquaintance.

trust bewray our owne weaknesse: or in respect of our Substance; by a prodigall bounry to our friends and followers, without respect had of our meanes, and so make our followers our masters. Soas, it is right wholesome counsell, which that wise Sonne of Sirach gave, and which wee formerly alleaged, but cannot be too oiten renewed; *Givenot away thy Substance to another, lest it repent thee, and thou intreat for the same againe:* concluding with this excellent precept; *Be not excessive toward any. and without discretion doe nothing.*

Now excuse me, Gentlemen, if I have insisted longer on these two points, than the qualitie of the Subject we have in hand, might seeme to require: for I am not ignorant how many of your ranke have unfortunately fallen on these two dangerous shelves, either, I meane, by too open a discovery of themselves, or by too prodigall a hand in giving, what they may afterwards stand in need of to releve themselves. But of these; we shall have occasion to speake more amply in our discourse of *Moderation*; meane time, let this lesson bee ever imprinted in the Tablet of your memory: "Impart your *Minde*, but not your *Secrets*; give where you see desert, but with such *Reservancie*, as it may neither repent you to have given, having extended your bounty to such as are thankfull; nor grieve you to have discovered your selves, having imparted your minde to such as are faithfull.

IT is a maxime in Philosophie: *Whatsoever is, it is for some end*: so as all our counsels, and consultations, businesses and negotiations, have ever an eye or ayme to some speciall end, to which they are properly directed. For as we see in *Elementary* bodies, every one by naturall motion tendeth to their owne proper center, as light bodies upward, heavy ones downward, being places

The English Gentleman.

293

places wherein they are properly said to rest or repose : even so in *Arts* and *Sciences*, or the proper *Objects* to which they are directed, and wherein they are peculiarly said to be conversant, there is ever a certaine end proposed, to which, and in which their aimes are limited or confined. Whence it is, that excellent Morall saith, *That every Taske, Labour, or Imployment must have reference and respect to some end*: which the Poet confirmeth saying,

All things which are, must have a proper end,

To which by course of Nature, they doe tend.

So as in my opinion, there is nothing which proceeds in a course more contrary to Nature, than *Suits of Law*, whose *Object* is end without end; consuming time and substance in frivolous delays, and multiplicity of Orders, which like *Hydra's* heads, by lopping off or annulling one, gives way to decreeing of another.

Now to enter into discourse of the absolute end of *Acquaintance*, we are as well to reprove the indirect ends, which some make of it, as approve of those good and absolute ends for which it was ordained. Wherefore to come unto the point, we are to understand that *Acquaintance* is nothing else but a *familiar friendship*, or *friendly familiarity*, which we have one with another. Now there is nothing which doth comparably delight the minde, like a *faithfull friendship*; being, as the *Stagyrian Philosopher* well defineth it; *One soule which ruleth two hearts, and one heart which dwelleth in two bodies*. So as, of all possessions *friendship* is most precious, where we are to make no other estimate of our *friends* life, than of our owne glory: a *friend* being nothing else than a *second selfe*, and therefore as individuate as man from himselfe. How much then is this sweet union or communion of mindes abused, when *friendship* is only made a stale of, professing love and familiarity onely for our owne ends? And where shall we come, where this abuse

Acquaintance.

*Omnis labor aliquod respiciat
Sen de irung.
anim.
Cornel. Gall.*

Seneca.

Asiopol.

*Laert. in vit.
Siant.*

Acquaintance.

buse of *friendship* and sociable *Acquaintance* is not practised? In the *Court* we shall finde smooth and sweet-scented *friends*, who make *friendship* a complement. and vow themselves ours in *Protests*, *Congies*, and *Salutes*; but whereto tend they, but to winde us in, and so become engaged for them? For it stands with reason, thinke they, as wee are familiar with them in compliments of courtesie, so they should be familiar with us in the *Mercers* booke. Too precious are these mens *Acquaintance*, and too heavy their engagements; let us therefore turne from them, and travell towards the *Citie*. And what shall we finde there, but many dangerous and subtile *friends*, who like politike *Traders*, having heard of our estates, and how we are come to yeeres to dispose of them, will profess themselves to bee our *Countrie-men*, in which respect wee cannot chuse, but make bold with them and their commodities rather than any stranger? Yet it is strange to see how strangely and unconscionably they will use us, making ever their commodities vendible with protestations, and binding them upon us with termes of courtesie. We must then needs conclude, that these men tender *friendship* but onely for their owne ends. We are therefore to seeke further, and descend to the *Countrie*, where we are likest to finde them. Yet see, the generall infection of this Age! We shall finde there, even where simplicity and plaine-dealing used ever to keepe home, great monied men, who to enrich their seldome-prospering *Heirs*, will offer us any courtesie, and to shew they love us, they will lend us, to support our state, and maintaine our riot: but observe their aimes; in feeding us, they feed on us; in succouring us, they soake us; for having made a prey of us, they leave us. Likewise, wee shall finde there, many *Summer-Swallows*, and finde that Sentence in them verified; *Though one Swallow make no Summer, yet one mans Summer makes many Swallows.*

The English Gentleman.

295

Acquaintance.

Eccius. 6. 13. 8.

DB

Swallowes. Where then shall we finde them? Surely in all these places which we have traced: for in the *Courts*, we shall finde *friends* no lesse compleat than complementall; in the *Citie*, *friends* no lesse trustie than substantiall; and in the *Countrie*, *friends* no lesse faithfull than reall. Notwithstanding, we are taught to beware of our *friends*; and the reason is this, for that some man is a friend for his owne occasion, and will not abide in the day of trouble. Having now made choice of such *friends* and *Acquaintance*, as may seeme to deserve both our knowledge and acceptance, wee are to respect the aime or end to which all *friendship* and *Acquaintance* may truly and properly be referred. Which (as we formerly observed) is not onely matter of gaine or worldly profit, as these *Brokers* and *sellers* of amity esteeme it: for, as much *friendship* may be found in *Cheape* amongst the *Huxters*, or in *Smith-field* with the *Horse-coupers*, as these professe. But rather, how we may benefit the inward man by a friendly conversation one with another. For which cause (as we have else-where noted) came *Plato* forth of *Asia* into *Cilicia* to see and converse with his deare friend *Phocion*; *Nicaula* the rich *Saban* *Queene*, to visit *Salomon*; *Brunus* the sincere *Roman*, to converse with *Utican*. These, though *Pagans*, so highly valued knowledge, as their aime was to entertaine *friendship* with *knowing-men*, purposely to increase, at least preserve their knowledge. For *Learning*, which is the producer of knowledge, hath ever had such exquisite and admirable effects, as it hath gained due and deserved esteeme, not only in respect of opinion, but title and honourable approbation. "So as, *Nathan Citrains* writeth, that in *Prage*, an Univerſity of *Bohemia*, where *Iohn Hus*, and *Hierom* of *Prage* professed, that, they that have continued professors for "the space of twenty yeeres together, are created *Earles* "and *Dukes* both together. And therefore their stile
"is

In Itinerario.
pag. 444.

Acquaintance.

Siblasticus &
Mendicus : &
Secula cæca :

Nonne alterius
seculi res est
transire per ter-
ram auri sine
auro? Bern.de
Consid. lib. 4.
Zeno nostr.
cum omnia sua
audiret submer-
sa, jubet (in-
quit) me for-
tuna expediti-
us philosopha-
ri. Sen.de tranq
anim.

Mergam vos ne
mergar à vobis.
Magnum est
malum non
posse ferre ma-
lum. Sen.

Sen.de mal. ac-
cident. bonus.
lib. 1.

“is to be called *Illustres*, whereas they which are sim-
“ly and simply but onely either *Earles* or *Dukes*, are
“called *Spectabiles*. Neither maketh it any matter that
“they have no renews, to maintaine *Earldomes* or
“*Dukedomes* : for they have the title notwithstanding,
“even as *Suffragans* have of *Bishops*. This esteeme of
Learning was no lesse effectually expressed by one, who
encountering with a *Scholer*, who through necessity was
enforced to turne *begger*, cried out ;

A Scholer and a Begger too !

The Age is blinde doth plainly show.

Yet how contemptible *Riches* (that worldlings Idoll)
hath ever beene to these, whose conceits were not en-
gaged to pelfe, nor their affections to desire of having,
may appeare by the admirable contempt of divers Pa-
gans towards riches, preferring a voluntary poverty
before all worldly possessions. This might be instanced
in *Anacharsis*, who refused the treasure sent him by
Cæsus ; in *Anacreontes*, who refused the treasure sent
him by *Polycrates* ; and *Albionus*, who refused the trea-
sure sent him by *Antigonus*. The like indifferency to-
wards riches, appeared in the admirable and inimitable
patience of *Zeno*, who hearing all his substance to bee
drowned by shipwracke upon the Sea ; *Fortune* (quoth
hee) *bids mee to addresse myselfe to Philosophy more spee-
dily*. The like in *Mimus*, who threw his goods into
the Sea, saying ; *Packe hence yee evils, for yee were hin-
derances to me in my pursuit after better goods ; it is better
for me to drowne you, than be drowned by you*. Whence it
was that *Demetrius* was wont to say, *That nothing could
be more unhappy than that man, to whom no adversity ever
happened* : for that opinion even amongst the *Ethnicks*
hath beene generally held for most authenticke, *That
nothing can bee truly said to bee good or evil, but a good or
evill minde*.

Now whereas we have sufficiently proved, that no
true

The English Gentleman.

297

Acquaintance.

true friendship can be but onely amongst good men, (I mean morally or civilly good) so that ayne in the profession of friendship or Acquaintance, is either to better them, or be bettered by them: wee are in like sort to make this our aime or supreme end, that having made choice of such whose eminent parts deserve our respect and acceptance, wee are to imploy our time in conversing and conferring with them, the better to enable us in employments publike or private. Neither is this onely the absolute aime or end of friendship, for so wee should inferre that our acceptation or intertainment of friends had reference onely to our owne private ends, without relation to him with whom wee have entred the lists of Acquaintance. Wee are therefore to have an eye to these especiall offices of friendship, being such as deserve our observation and imitation, if so be we do forget the name or title of friends. The first is, if we see our friend doubtfull or unresolved, to advise him; if afflicted, to comfort him; if sick or restrained, to visit him; if weak in estate or impoverished, to relieve him; if injured, to labour by all meanes to right him; and in all things to be helpfull to him, supplying his necessity by apparent testimonies of our approved amity. "It is reported, that on a time, Duke Godwin bringing up a service to Edward the Confessor Table, he chanced to slip with one of his feet, but to recover himselfe with the other; whereupon presently he used these words in the Kings hearing; *One brother supports another.* O (quoth the King) *so might I have said too, if Godwin had not beene!* meaning, that he was the cause of his brothers death, whose life was a staffe to his state, but his fall a weakning to his feet. Certainly, every faithfull friend should be as a Brother, or as in a naturall body one member ministers aid and succour to another; where the head cannot say to the foot, I have no need of thee, nor the foot to the hand, but

Especiall Offices wherein friendship and Acquaintance should be exercised.

Acquaintance.


Ari?

Maxima sollicitas huius mundi consistit in amicis. Roet. de consol. Phi.

Nemo me amicis beneficentia nemo inferenda injuria inimicus superavit. Plut. in vit. Syl

posse & nolle, nobile.

every one in their distinct and mutuall offices are ready to execute their severall duties: So, I say, should friends and Acquaintance be one to another; not in prying or feeding one upon another, as if all were fish that came to net, for this were to make no difference or distinction betwixt friend or foe, but for some intendment of private benefit to dissolve the strict bond of friendship. Whereas a friend, being indeed a mans *second selfe*, or rather an individuate companion to himselfe, (for there is one soule which ruleth two hearts, and one heart which dwelleth in two bodies) should be valued above the rate of any outward good, being such a happinesse, as hee giveth a relish to the daies of our pilgrimage, which otherwise would seeme like a wilderness: for the world, as it is both to bee loved and hated; loved, as it is the worke of the Creator; hated, as the instrument of temptation unto sinne; ministers some few houres of delight to the weary pilgrime by the company and society of friends, recourse and concurrence of acquaintance, without which comfort, how tedious and grievous would these few yeeres of our desolate pilgrimage appeare? How highly then are wee to value the possession of a good friend, who partakes with us in our comforts and discomforts, in the frownes and fawnes of fortune, shewing himselfe the same both in our weale and woe? It is written of *Sylla*, that never any did more good to his friends, or more harme to his enemies. Which princely courtesie to his friends could not choose but increase them, howsoever his extreme courses towards his enemies might seeme rather to irrage than appease them. For as remembrance of benefits argues a noble nature, so forgetting of injuries (having in the meane time power to revenge) implies a bravely resolved temper. Whence it was, that *Themistocles*, when *Symmachus* told him, hee would teach him the art of memory, answered, hee had rather learne the art

of

of forgetfulness; saying, he could remember enough; but many things he could not forget, which were necessary to be forgotten. As the over-weening conceit of himselfe, indignities done him by his foes, opposition in the quest of honour, and the like; all which a great minde could hardly brooke, being so illimited as he can admit of no *corrivall* in his pursuit of honour.

But to descend to the greatest benefit which proceeds from *friendship*, *Commerce* and *Acquaintance*: wee shall find how miserable the state and condition of this flourishing *Iland* had been, whose *Halcyon daies* have attained that prerogative of peace, which most parts of *Christendome* are at this day deprived of; had not the friendly compassion, and devout zeale of sundry learned and faithfull instruments of Christ, delivered her from that palpable blindness and *Heathenish Idolatry* under which she was long detained captive. * *S. Jerome* in the end of his Dialogue against the *Pelagians* writeth thus: Vntill the very coming of Christ, (saies he) the Province of *Britaine*, which hath bene oftentimes governed by Tyrants, and the Scottish people, and all the Nations round about the Ocean Sea, were utterly ignorant of *Moses* and the *Prophets*. So that then, by the testimony of *S. Jerome*, all our Religion was superstition; all our Church-service was Idolatry, all our Priests were Painims, all our gods were Idols. And to appropriate to every Nation their peculiar god, there was then in *Scotland* the Temple of *Mars*; in *Cornwall* the Temple of *Mercurie*; in *Bangor* in *Wales*, the Temple of *Minerva*; in ^b *Malden* in *Essex*, the Temple of *Victoria*; in *Bath* the Temple of *Apollo*; in *Leycester*, the Temple of *Ianus*; in *Yorke*, where *Peters* is now, the Temple of ^d *Bellona*; in *London* where *Pauls* is now, the Temple of ^e *Diana*. Therefore it is very likely, that they esteemed as highly then of the Goddess *Diana* in *London*, as they did in *Epheesus*; and that

* Vsq̃ue ad ad-
uentum Christi
Britannia fer-
tilis provincia
tyrannorum, &
Scoticæ gentes,
omnesq̃ue usque
ad Oceanum per
circuitum bar-
baræ nationis ei,
Moysem Pro-
phetasq̃ igno-
rabant.
b *Stow. Annal*
in vita *Mor-*
gani.
c *Camdeni Bri-*
tan. in Essexia.
d *Stow. Annal.*
in vita *Clatud*
& *Leyce* Re-
gum, & *Severi*
Imperatoris.
e *Iuellus in*
Tra'at. de sa-
cris Scripturis.
pag. 129.
Acts 19. 28.

Acquaintance.

Templum Christi in templum Iovis, Mariæ in Veneris, Aliceres conversa. D. Ægidius.

f Gildas. lib. de victoria Aurelii Am.

g Nicephorus l. 2 cap. 40.

h Dorothæus in Synopsi. cap. 23.

Rom. 16. 10.

2 Tim. 4. 21.

The flourishing state of the Church, amidst many hoarie winters of innovation.

as they cried there, *Great is Diana of the Ephesians*, so they cried here, being deluded with the same spirit, *Great is Diana of the Londoners*. Even no more than 53. yeeres before the incarnation of Christ, when *Julius Caesar* came out of *France* into *England*, so absurd, senselesse and stupid were the people of this Land, that instead of the true and ever-living LORD, they served these *Heathenish* and abominable Idols, *Mars, Mercury, Minerva, Victoria, Apollo, Iannus, Bellona, Diana*, and such like. And not long after, to wit, *Anno Christi* 180. King *Lucius* being first christened himselfe, forthwith established Religion in this whole kingdome. But thanks, thanks be to God, in the time of the *New Testament*, three and fifty yeeres after the incarnation of Christ, when *Ioseph of Arimathea* came out of *France* into *England*, many in this Realme of blind and ignorant *Pagans*, became very zealous and sincere *Christians*. For Saint *Philip* the Apostle, after he had preached the Gospell throughout all *France*, at length sent *Ioseph of Arimathea* hither into *England*: Who, when he had converted very many to the faith, died in this Land, and he that buried the body of Christ, was buried in *f Glasfenbury* himselfe. Also *Simon Zelotes*, another Apostle, after he had preached the Gospell through out all *Mauritania*, at length came over into *England*: who, when he had declared likewise to us the doctrine of Christ crucified, was in the end crucified himselfe, and buried here in *g Britaine*. About this time, *h Aristobulus*, one of the seventy Disciples, whom Saint *Paul* mentioneth in his Epistle to the *Romans*, was a reverend and renowned Bishop in this Land. Also *Claudia* a noble *English* Lady, whom Saint *Paul* mentioneth in his second Epistle to *Timothy*, was here amongst us a famous professor of the faith. Since which time, though the civill state hath beene often turned up-side downe by the *Romans*, by the *Saxons*, by the *Danes*, by the

Normans

NORMANS, yet the Gospell of Christ hath never utterly failed or beene taken from us. This the holy Fathers of the Church, which have lived in the ages next ensuing, doe declare. *Tertullian*, who lived *Anno 100.* writeth thus; i All the coasts of *Spaine*, and divers parts of *France*, and many places of *Britaine* which the *Romans* could never subdue with their sword, Christ hath subdued with his word. *Origen*, who lived *Anno 160.* writeth thus; k Did the Ile of *Britaine* before the coming of Christ, ever acknowledge the faith of one God? No; but yet now, all that Countrey singeth joyfully unto the Lord. *Constantine the Great*, the glory of all the Emperours, borne here in *England*, and of *English* blood, who lived *Anno 306.* writeth in an Epistle thus; l Whatsoever custome is of force in all the Churches of *Egypt*, *Spaine*, *France*, and *Britaine*, looke that the same be likewise ratified among you. Saint *Chrysostome*, who lived *An. 405.* writeth thus; m In all places where-soever you goe into any Church, whether it be of the *Moores*, or of the *Persians*, or even of the very Iles of *Britaine*, you may heare *Iohn Baptist* preaching. Saint *Ierome*, who lived *Anno 420.* writeth thus; n The *French-men*, the *English-men*, they of *Africa*, they of *Persia*, and all barbarous Nations worship one Christ, and observe one rule of religion. *Theodoret*, who lived *Anno 450.* writeth thus; o The blessed Apostles have induced *English-men*, the *Danes*, the *Saxons*, in one word, all people and countries, to embrace the doctrine of Christ. *Gregory the Great*, who lived *An. 605.* writeth thus; p Who can sufficiently expresse, how glad all the faithfull are? for that the *English-men* have forsaken the darknesse of their errors, and have againe received the light of the Gospell? *Beda*, who lived *Anno 730.* writeth thus; q *England* at this present is inhabited by *English-men*, *Britaines*, *Scotts*, *Picts* and *Romans*, all which though they speake severall tongues, yet they

Acquaintance.

i *Adversus Iudeos.* cap. 3. *Hispaniam omnes termini, & Galliarum diverse nationes, & Britannorum inaccessa Romanis loci Christo vero subdita.*

k *Hom. 4. in Ezek.* Quando terra Britannie ante adventum Christi in unius Dei consensu religionem? Nunc vero universa terra cum leticia clamat ad Dom num.

l *Socrat. l. 1. c. 9*

m *Hom. 18. in*

n *Cor.*

o *Epist. ad Evagrium. Anno 500.*

Columbanus in Anglia, Palladius in Scotia, Patritius in Hibernia floruit.

p *Adversus Graecos.*

q *lib. 9*

r *Epist. lib. 2.*

s *cap. 5. 8.*

t *Hyst. lib. 1.*

u *c. 1.*

Acquaintance.

Vide *peeter ceteros nec minus incluyi nemiuis, vitam Bernardi. 2 cap. 7. & Bernardi de considerat. lib. 3.*

*Si misere licet
figmentis sacra
profanis.*

professe but one faith. Thus you see, how the Gospell of Christ, having beene first planted in this Land, by *Ioseph of Arimathea*, and *Simon Zelotes* (in whose time *Aristobolus* and *Claudia*, and not long after King *Lucius* also lived) hath ever since continued amongst us; as testifieth *Tertullian*, *Origen*, *Constantine the Great*, *Athanasius*, *Chrysostome*, *Jerome*, *Theodoret*, *Gregory*, *Beda*, and many more, which might here have beene alleaged.

Now, how singular and exquisite a benefit have our *Progenitors* received, by meanes of these faithfull professors of the Gospell, and first planters of the *Christian* faith here in this Iland? What a miserable famine of the *Word* had the people of this Land sustained, if these faithfull *friends* and sincere *Witnesses* of the truth, had not loosed from the shore, and embarked themselves in danger, to deliver them from the danger of soules shipwracke? In which danger, we likewise had beene sharers, had not this so rich a fraught, so inestimable a prize rescued us from danger, and directed our feet in the way of peace. The story of *Theseus* includes an excellent Morall; whose love to his deare friend *Perithous*, the Poet labouring to expresse, shewes how he went downe to hell, of purpose to deliver his friend from the thralldom of *Pluto*, under whom he remained captive, which without offence or derogation, may properly seeme to allude, (next to that inimitable *mirror* of divine amitie) to these noble and heavenly Warriours, who descended (as it were) even to the jaws of hell, encountering with the insolent affronts of many barbarous *Assassins*, readie to practise all hostilitie upon them, Yet see their undanted spirits & their godly care inflamed with the zeale of devotion, and their love to the members of Christ, kindled with the coale of brotherly compassion, made them as ready to endure, as those hellish fiends and furies, the enemies of truth, were ready

ready to inflict: choosing rather to perish in the bodie, than to suffer the poorest soule, bought with so high a price, to be deprived of the hope of glory. These were good and kinde friends, being such as would not sticke to lay downe their lives for their friends; suffering all things with patience and puissance of minde, to free their distressed brethren from the servile yoke of hel-lish slavery, and bring them by meanes of Gods Spirit, by which they were directed, to the knowledge of the all-seeing veritie. Such as these professe not friendship under pretences or glozing semblances, making their heart a stranger to their tongue, or walking invisible, as if they had sound the stone in the *Lappings* nest; but as they are, so they appeare, affecting nothing but what is sincerely good, and by the best approved. Their absolute ayme or end of friendship is to improve, reprove, correct, reforme, and conforme the whole Image of that man with whom they converse, to his similitude whom all men present. If at any time they enter into discourse, it ever tends to fruitfull instruction; if at any time they enter into serious meditation of the world, their meditation is not how to purchase estate, or fish after honour, or build a foundation on oppression, to enrich their posteritie with the fruits of their injurious dealing. No, they have the testimony of a good conscience within them, which testifies for them, should the world and all her Complices bandie against them. Wherefore, admit they should be put to all extremities, and suffer all the indignities which envie or malice could dart upon them, the weight of every injury is to be measured by the sense or feeling of the sufferer; for the apprehension of the Sufferer makes the injurie offered, great or litle; if he conceit it small or no injury, howsoever others esteeme it, the burden of the wrong is light, and therefore more easily sleights it.

Now Gentlemen, we have traced over the whole pro-

Acquaintance.

*In upura nido
lapis est diversif
coloris, qui tam
occultus est vis-
tutis ut geren-
tem planis in-
visibilis reddet
Albert. Mag.
Basl.*

*Omnis injuria
in sensu patien-
tis.
Gravus est mi-
seria inique
ferenti, suavis
autem est aevi-
no amore fer-
venti.*

Acquain-
tance.

Præcept 9 vid.
Gagnin. l. b. 7.
Hist. France.
Sur. Tom 4.

gress of *Acquaintance*, wherein it haply it be thought, that we have sojourned too long, my answer is; that in passages of greatest danger, there is required more circumspection, than rashly to goe on without due deliberation. And what occurrent in all the passage or pilgrimage of man, is beset with more danger than the choice of *Acquaintance*; especially to you *Gentlemen*, whose meanes is the *Admittance* of *Acquaintance*? Wee have therefore insisted the longer upon this *Subject*, that you may be the lesse subject to such, who will winde them in with you, of purpose to feed and prey on you. To cure which maladie, no receit more soveraigne, than to imprint in your memory that golden rule or princely precept, recommended by that pious and puissant Saint *Lewis* to his sonne *Philip*, in these words: *Have especial care that those men, whose Acquaintance and familiarity you shall use, be honest and sincere, whether they be Religious or Secular; with whom you may converse friendly, and communicate your counsells freely; but by all meanes avoid the company of naughty and wicked men: whose societie ever tends to inordinate respects. Take these Cautions therefore as the last, but not least worthy your observation.*

“Be not too rash in the choice of your *Acquaintance*, for
 “that shewes weaknesse; Nor inconstant to those you
 “have chosen, for that argues lightnesse; Nor too forward in the discovery of your counsells, for so you
 “might be taxed of too much opennesse; ever aiming
 “at that *absolute and Acquaintance*, to profit more and
 “more in the practice of goodnesse. So shall God be
 “your *Guide*, good men your *friends*, and your
 “*Country* where you had education,
 “receive much glory from your
 “life and conver-
 “sation.



THE
ENGLISH
GENTLEMAN.

ARGUMENT,

Moderation defined; No vertue can subsist without it; Wherein it is to be used; Wherein to be limited; Of the accomplished end which attends it.

MODERATION.



IN the whole progress of mans life; which is nothing else, but a medley of desires and fears; we shall finde, that there is no one vertue which doth better adorne or beautifie man, than Temperance or *Moderation*; which indeed is given as an especiall attribute to man, purposely to distinguish him from brute beasts, whose onely delight is enjoying the benefit of Sense, without any further ayme.

This

Observat .7.

*Moderation.**Moderation
defined.*

*Omnes que à
ratione suscipi-
tur de agnare
in his utio, debet
à definitione
proficisci, ut in-
telligatur quid
sit id, de quo
disputetur, Cic.
offic. lib. i.*

*Nihil interest
an habeam, an
non concupiscam
Sen.*



THis *Moderation* therefore, being a note of distinction betwixt man and beast, let us draw neere to the knowledge of this so exquisite a vertue; which, that we may the better attain, let us first see how she is defined: because every instruction grounded upon reason touching any subject, ought to proceed from a definition, that wee may the better understand what that is, whereof wee dispute. *Moderation is a subduer of our desires to the obedience of Reason, and a temperate conformer of all our affections, freeing them from the too much subjection either of desires or feares.* First, it causeth our *Desires* to be subject to the obedience of reason, pulling us alwayes by the sleeve, and remembring us how wee are men and partakes of reason, and therefore ought not to subject our *Desires* to the captivitie of Sense, as brute beasts which have no reason. Secondly, it is a conformer of all our affections, freeing them from all unworthy subjection, either in respect of our *Desires* or *Fears*: of our *Desires*, as having learned in all things to be *contented*, whether that portion wherewith God hath blessed us, be little or great: of our *Fears*, as suffering no worldly thing to be so neerely endeared to us, as to *fear* the losing of it, which we so dearly tender. For the first, it is an excellent saying of a sage Morall, *There is no difference betweene having, and not desiring*; for he that desires nothing, enjoyes more than hee that possesseth the whole world; for his desires are satisfied, which the worldling can never bee, so long as his thoughts and desires are to the objects of earth engaged: so as, the difference betwixt the poore wanting, and rich not using, is by these two expressed, the one *cavendo*, the other, *non fruendo*: whereas, if the poore having little, desire no more than that little which they have, they become rich in desire, and enjoy by desiring little, more above estimate than the dunghill wretch (whose eyes cannot enjoy themselves for coveting) will
ever

The English Gentleman.

307

Moderation.

ever bee master off. For as men sicke of an *Atrophy*, eat much, but thrive not; so these, though they devour widowes houses, feed upon the fat of the Land, lay land unto land, and hoord up treasure to enrich a progeny of rioters, yet these seldome thrive with the fat of their oppressions, but make oft-times as fearefull ends, as their beginnings were calme and prosperous. It is a singular blessing, which the Poet attributes to one, who was not only rich, but could enjoy that he had freely;

*God gave thee wealth and power to use it too,
Which these Earth-wormes of ours can never doe.*

Neither onely in matters of *Desire*, are we to entertaine the choice company of *Moderation*, but in our *Feares*, where we many times feare to forgoe, what we already with much content enjoy. So as the *former* direct their ayme to what they have not; but the *latter* stand surprized with *fears*, lest they should leese what they already have: the *former* argues an avaritious minde, who can never confine his *Desires* to what it hath; the *latter* a worldly besotted affection, that can never finde heart to forgoe what it already enjoyes. A Philosopher perceiving *Dionysius* to sit merrily in the Theater, after hee was expulsed his Realme, condemned the people who banished him: Certainly, this Prince shewed an admirable *Moderation*, both in respect of his *Desires* and *Feares*; first, in his *Desires*, extending not his thoughts above that low verge whereto his Tyranny had forced him; nor fearing any succeeding losse, being above the reach of greater misery. This *Moderation* appeared in *Furius Camillus*, whom neither honour could too much transport, nor disgrace cast downe; bearing the former with no lesse temperance, than he did the latter with patience; & esteeming it his only conquest, to conquer passion in the height of affliction. It is likewise a great argument of *Moderation*, when in extremity, we stand prepared to encounter with the worst of danger, passing al-
ducements

*Dii tibi diviti-
as dederant.
artemque fru-
end'. Her.
epist. lib. 2.*

*DS
Plutarch. in.
vit. Camill.*

*Moderation.**Appian. Al x.**Pluta. cb. in
vit. Vespas.**Hab. re vitam
in patientia,
mori tem in de-
siderio. Sen.*

ducements to *fear*, with a minde no lesse resolute than cheerefull, saluting affliction with a smile, and entertaining firmises of danger with a jest. This did *Crassus*, who being willed by the *Arabian* guides to make haste before the *Moone* was past *Scorpio*; But I (said he) *fear* more *Sagittarie*, meaning the Archers of *Persia*. There is nothing which expresseth more true worth in any man, than his constancie and courage in the encounters of this life; imitating, in this respect, *Vespasian*, who upon the instant of his Dissolution, when death had summoned him to make present surrender, by paying his debt to Nature, of that short Lease of life, which with many an unquiet houre he had traced, standing up upon his feet, used these words; *It became an Emperour to take his leave of earth standing*: implying, that the extremities which either Nature or Fortune could inflict upon him, could not to much defect him, or by their assaults enforce him to doe ought unworthy himselfe. Whence we are taught (and well may this lesson deserve our observation) to entertaine this life with *patience*, expecting death with a *desired assurance*: for there is no better meanes to moderate the passions of *Desire* and *Fear*, than to enter into meditation of the world; and withall to consider, how there is nothing of that esteeme in the world, that may seeme worthy our *Desire*, coveting to have it, or worthy our *Fear*, inwardly doubting to lose it. This serious consideration will be of force to move the greatest worldling to a *Moderation* of his *desires*, subjecting them to the obedience of reason. Whereas, if he should give reines to his owne Avarice, *Eristibous* bowels could not containe more in proportion, than his in an illimited desire and affection: for the World, being like a City without a wall, a houte without a doore, a ship without helme, a pot without a cover, and a horse without a bridle; hath brought out people equally conforning with her in nature and temper;

per; of unbridled and uncorrectible dispositions; naturally affected to all sensual liberty; preferring one minutes pleasure or profit, before an eternity of succeeding pleasures & profits, reserved for those only, whose lives are employed in promoting their *Majesties* glory, being wholly addressed to please him; and whose deaths, like the choicest odours, sent out a sweet smell, the Perfume of a good and vertuous life, sending out a voice even in their last period to praise him.

What admirable *moderation* divers ancient Princes have shewne, especially in their contempt to the glory and pompe of this life, Histories can afford sufficient examples; but to omit forraigne instances, my purpose is to insert here one of our owne, which, by how much more usefull us, by so much deeper impression should enforce in us. *Canutus* that was absolute King almost of five kingdomes, somewhat before the Conquest, upon a time in his *Progress* riding neere the *Thames*, light and sat downe before the shore: then, as it were to trie a conclusion, he commanded the water being now ready to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came up still higher and higher, till it began to wet him. Whereupon to his Nobles, which were about him, *Yee call me* (saies he) *your King and Master, and so indeed I am; and yet loe yee, I cannot command so much as this little streame; but doe what I can that will doe still as it list.* Whereupon presently hee posted to *Westminster*, and resigned his Crowne to the *Crucifix* there; neither could he ever after this be perswaded to weare it any more. The like indifferency to all princely honours, shewed those memorable *Saxons*, *Kingulfus*, *Iva*, *Ceodulphus*, *Eadbertus*, *Ethelredus*, *Keredus*, *Offa*, *Sebbi*, *Sigebertus*. *Charles* the fifth Emperour of *Germany*, gave up his empire into the hands of the Princes Electors, and withdrew himselfe in the
veere

Acquiescentia
rance.

Cohæres Christi,
quid gaudes?
quia socius es pecorum?
Aug.

Acquaintance.

*Mibi credite,
mori mallem
quàm imperare
Orbo.*

*Curia cuius
fringitur, Di-
adema spinis
cingitur. Apho-
rism.*

Sen. in Thieſt.

yeere 1557. into a Monastery. The like of late yeeres did his sonne King *Philip of Spaine*. Neither need wee to exemplifie this subject, touching contempt of the world, only in such as the glorious light of the Gospell had shone upon, but such whose time of darknesse had never attained to so blessed a Sun-shine: As it may be instanced in *Dioclesian*, who voluntarily relinquished the flourishingest Empire in the world. Yea, to adde one example more, even amongst those whose best Religion is Politie, and whose onely aimes are to enlarge their owne Sovereignty. *Amurab* the second, Emperour of the *Turks*, after he had gotten infinite victories, became a Monke of the straightest Order amongst them, in the yeere of our Lord 1449. All which may seeme to confirme what *Selouchus* being King was wont to say, *That if a man knew with what care a Diadem was clogged, he would not take it up, though it lay in the street*. So as, when the *Romans* had despoiled *Antiochus* of all *Asia*, he gave them great thanks, saying, *they had rid him of many insupportable cares*.

Now, as we have defined this *vertue* to be a subduer of our desires to the obedience of reason, and a temperate conformer of all our affections; so are wee to to direct our eye to the conclusion, to wit, a freer of the affections from the too much subjection either of desires or fears. So as, we are here to observe, that hee is the man whom our definition onely aimes at, whose well-tempered brest is neither transported with a desire of enjoying what it hath not, nor supprising with a feare of loosing what it now enjoyes. Having so much as may content him, the losse whereof should he sustaine, could nere defect him. Such an one the Tragick Poet entitleth a *Prince*, as one too worthy to be numbred amongst the inferior ranke:

*Who feares, desires, and stifling cares suppress,
Are Kings at least, they can be nothing lesse.*

For

The English Gentleman.

311

Acquaintance.

For these are they who have absolute sovereignty over their passions, and in prosperity scorn as much to be proud, as in adversity to shew themselves base. Yea, they will rather entertain the extremest encounters that misery can lay upon them, than lose the least of that liberty of minde, with which their noble temper hath endued them. Ambrose saith those truly who dissolve sublerary things, esteeming them as they are, only to minister to our necessity, and not to reare them, as blinde worldlings use, in the tabernacle of their heart to commit idolatry, keepe company with this *Definition*; for the golden mean, as is properly approved by them, is a princely moderation of their affections; they are ever readiest to enter lists with their owne passions, that if any either exceed or come short of this meane, they may, so square and hammer it till it be reduced to a proper *mean*. And let this suffice, for the *Definition*: wee will now descend to the second branch, wherein we intend to shew, that no vertue can subsist without Moderation; being indeed the temper which allayeth and aptly disposeth all our actions, making them equally seasoned, which otherwise would become violent and immoderate.


As Moderation is a subduer of levery inordinate or indisposed affection, so is it a seasoner or temperer of all our actions, making them seeme worthy the title of vertuous, which without this temper would appeare vicious. For without this Moderation, he that is liberall should incur the name of prodigall, the friggall the name of miserable, the resolute be termed dissolute, the morall civill man a coward, the wise Stoicall, the regular meerly formall, the just rigorous, the mercifull remisse. So defective is the structure of all vertues, wanting the sweet temper of Moderation to season them.

No vertue
can subsist
without it.

Neither

Acquaintance.

Neither proceed sh this from the malevolent or uncharitable censures of some; as some writers have bene too apt to traduce him; misinterpret their best descriptions, by aspersing some unworthy blemish upon their demerits. As in *Rome*, if the *Pisces* be frugall, they are censured parcimonious; if the *Atticis* religious, they are taxed superstitious; if the *Atticis* popular, they are taxed ambitious; if the *Atticis* poster, they are taxed vicious; if the *Atticis* wife, they are curious; the *Publicists* alpitung; if coartaceous. But merely upon the want or deficiency of such *attitudes*; which are not tempered with *moderation* how to give assistance in each kind; how nobly and invincibly did *withstand* the great heart himselfe in all exploits; how much feared abroad, and how much loved at home; how affable to his friends; and how terrible to his foes. Yet how much were all his actions of valour and invincible resolution darkned through want of *moderation*; being so excessively given to passion in his drinke, as his nearest and dearest friends could not be secure from his fury. For howsoever those acts and exploits of his against *Darius*; yea against all opposers; expressed the noblenesse of his person, with the continued attendance of succeeding fortune; yet the death of *Cyrus*, the torments he inflicted on *Callisthenes*, and depopulation of *Persopolis*; detracted as much from his glory, as ever his Conquests gained him glory. Likewise, how just and sincere was *Agesslaus* held in all matters of justice; how free from this Ages staine, corruption; how tarte from personall respect, or to be overawed by the offenders greatness; so as like the worlds *Quintus* of whom we even now made mention and of whom *Plutarch* reports; that hee used to shut the one eare with his hand when he heard any accuser in criminall cases, thereby (as he said) reserving audience for the defendant; semblably did this renowned *Parron* and *Parronis* of unblemished d

 *Quint. Curt.*

Plutarch. in vit. Agel.

Plutarch in Alexandro.

The English Gentleman.

313

Moderation.

greatly did he eclipse those more glorious lights which shone in him, for want of *moderating* his affection towards his children? So as his riding upon a cockhorse did no lesse argue his weaknesse, than his sincerity in matters of *justice* witnessed his uprightness. Lastly, how profoundly wise was the Lacedemonian *Crito* held to be, being numbred among the seven Sages of Greece, and elected *Ephorus*, a place of especiall honour and esteeme? how exquisite his sentences? how quick and pregnant his answers? how solid his reasons? how absolute in all his proceedings? Yet behold for want of *moderation* of his passions, how childishly he gave way to excesse of joy, whereby he was inforced to pay his debt to nature. Whence we may easily collect, that no *virtue* how Cardinall soever, can *subsist* without the assistance of *moderation*, being that *Lesbian rule* which directs the *Modell*, and makes it truly accomplished.

All vertues (saith one) doe make a Common-wealth happy and peaceable: but *Temperance* alone is the sustainer of civill quietnesse; for it taketh care that the Realme be not corrupted with riot & wanton delights, whereby divers States have beene cast away. Or to descend more particularly to those divine effects which this *virtue* produceth, it hindreth dishonest actions, restraineth pleasures within certaine bounds, and which maketh men to differ from brut beasts. Moreover, this is that herbe, which *Mercury* gave to *Ulysses*, lest hee should taste of the *Enchanters* cup, and so with his fellowes be transformed into a *Hog*, wallowing in the mire of all sensuall delights. So as, whosoever is endued with this *virtue*, stands fortified against all assaults; those *eyesores* (for so *Plutarch* calls them) I meane those attractive objects of *lust* cannot surprize him: nor those *worldly tumours* (for so *Eucherius* styles them) I meane *worldly honours*, intrap him. Nor those robes or ragges of shame, the gorgeous attire of sinne

Y

(which

Plut. in Apotheg. Eras. in Apotheg. Lucretius per imperat. equitansque in arundine longo. Agis rex Lacedemon.

DB

Laert. in Chilo.

What excellent fruits are derived from *Temperance*.

Homer. lib. 10. adys.

Oculi dolores. Plut. in vit. Alex.

DB

Honores mundi tumores mundi Esobe. epist. P. ren. de contempt. mundi.

Moderation.

*Velamen istud
Antichristi. Hi-
cron. ad Eui-
am de vid.
Serm. Tom. 1.
Amici sues
temporis. Cic.*

*Arist. lib. 1.
Ethic. cap. 5.*

(which Hierome calls *Antichrists veile*) delude him. Nor those *Theeves of time*, (for so the Orator is pleased to call them) I meane *friends and acquaintance*, overjoy him. In brieft, as the *Unicornes* horne being dipt in water, cleeres and purifies it; so there is no poison either arising from the tempting object of beauty, from the ambitious aspiring to *honour*, from the attire of *sinne* or cover of *shame*, or from those sweet time-beguilers or *Acquaintance*, which is not frustrated by this choice and soveraigne receipt of *Temperance*. So as this is that *vertue*, which (though in generall it deserve to bee affected of all) great men ought specially to embrace, that by their example the common sort might become temperate: for this is the reason why so many now adaies live riotously like beasts, namely, because they see *Noblemen* and *Magistrates* that governe the Common-wealth, to leade their lives wantonly, as *Sardanapalus* did. Whence it was that the Poet so seriously concluded;

*Great is the crime, it cannot chuse,
If he be great that doth it use.*

For as we see in colours, there is none which discovers any soile or blemish so much as *white*; or as wee have observed in the eclipse of the *Sunne*, that it drawes more eyes to view it, than the darkning of any inferior light; so amongst the children of men, though sinne be sinne in every one, yet more noted, and in that more exemplar, in these high pteering *Cedars*, I meane our *Peeres* and *Nobles*, than in these lower *shrubs*, whose humble condition frees them from like publike observance. How necessary is it then for you, *Gentlemen*, whose birth hath ennobled you, whose breeding hath enabled you, and whose more *generous* spirits have emboldned you, to undertake assaies for the glory and benefit of your Countrey, the better to expresse your love and allegiance to your Prince: to become affecters

and

The English Gentleman.

315

Moderation.

& practicers of so singular a *vertue*, that your lives might bee patternes of *Moderation* unto others, seeing more eyes are fixt upon you than on inferiours? You are the *Monids* wherein meaner men are casten; labour then by your example to stampe impressions of vertue in others, but principally *Temperance*, seeing no *vertue* can subsist without it. It is dangerous (saith *Austine*) when prodigality and riot sway a *Scepter*; neither onely is it dangerous for the person, whose illimited affections; of a *Prince* make him a vassall; but for the whole body of the *State*, training it to all impiety by his evill example. The *Laconians*, by meanes of wise and temperate *Princes*, became admired for their *Moderation* and continence: inso much as their spare diet, their home-spun raiment, and their generall hate to all excesse, made them no lesse honoured at home, than feared abroad. Whereas, contrariwise, the *Sidonians* by following the riotous examples of some of their licentious *Princes*, fell into all excessive gluttony. So powerfull and perswasive were the lives of *Princes*, to inforce impressions of goodnesse or badnesse in the imitation of their *Subjects*.

But to take a review of those maine assailants of *Temperance*, lust, ambition, gorgeousnesse in apparell, luscious fare, company-keeping, and the like, we shall finde that where this temperance is, albeit these objects even in their height should encounter him, the bait will be long laid ere it can take him. For to run over all these, and illustrate them with proper instances, wee shall plainly shew, that where a divine power is ready to assist, and man no lesse ready, upon temptations approaching, to resist, all these motives can take no place. What admirable *Continencie* shewed *Alexander* in the conquest of his affections, sparing *Darius* wife and his three daughters? how greatly did this worlds *Monarch* enlarge his glory by this onely conquest? Yet to reflect upon those objects of beauty

*Accipit luxuriam
es sceptrum &
quid speran-
dum est preter
nastragium?
August.*

plut. in Apob.

*Caro & mun-
dus pleni sunt
spinis: conver-
sari in his &
non laeti, divi-
nae potentiae est
& non virtutis
humanae. Bern.*

T.D.
*Quint. Curt.
li. 3.*

Moderation.

Cum de virtutibus agitur, nulla excellentior cernitur quam illa, quæ in castis adolescentibus invenitur. Sallust. in lug.

vid. Plutarch. in Apollin.

Quint. lib. 4. cap. 11.

Mallet quæritur Statuas mihi nulla posita sit, quam cunctis, Cato. Seneca.

Presulabant Iunius & Braccius, quod effigies eorum non visabantur. Tacitus.

wee shall finde, if records be true which write of them, that for beauty they were incomparably gracious, and for state the choicest *Dames of Persia*. The like we reade of *Scipio*, who being a young man of foure and twenty yeeres of age, of strong constitution, and promising personage, in the taking of a Citie in *Spain*, repressed his flames of lust, albeit a beautifull maid was brought him; restoring her to a young man called *Alurinus*, to whow she was espoused, with a great reward. But incredible is the report of *Zenocrates* Continency, who lying all night with *Lais*, though she used all the provocations and inricements shee could devise, yet he remained immoveable to her voluptuous inducements. And to close this illustration with an heroicke instance, *Cleopatra* in the last tragicke Scene of her disasters, kneeling at the feet of *Caesar*, laid baits for his eyes; but in vaine; her beauties were beneath that Princes chastity. Neither are Histories (those precious treasuries of time) lesse plentiful in instances of *Moderation* touching motives of *Ambition*. When all the worldly *Romans* (I meane such whose demerits had gained them an eminent esteeme with their Countrey) had a desire to preserve their memories by erection of their Statutes, *Cato* would not; and being demanded the cause, answered; *If I might choose, I would rather have it asked why Cato hath no Statues erected for him, than why they are erected for him*. Implying, that *Virtue*, which is the most continued shrine, & as that sage *Morrall* saith, *maketh man a god*, had more power to eternize him, than all materiall *Monuments*, which, as they are subject to corruption, so shall their names bee, which are engraven on them. From their contempt shewne to these sumptuous covers of corruption, *Innius* and *Bleusus*, by the testimony of *Tacitus*, received no lesse glory; whose Statues, because they were not engraven in stone, appeared more conspicuous to the eye of the State.

State. No lesse *Moderation* of his desires shewed *Agesilaus*, that princely patterne of *Iustice*, who, when the *Egyptians* came forth of purpose to adore him, for those numerous and glorious victories which he had atchieved, couched himselfe close upon the grasse, without least shew or semblance of Majesty, expressing the humility of his thoughts by the lownesse of his seat. But of all others, there is no one example, to instance a true Moderator of *Ambition*, like that noble and victorious Champion; *Godfrey de Boloigne*, whose valour so bravely employed in expulſing the *Turkes* and freeing *Ierusalem*, that Citie of the great King, from miserable slavery, had gained him so deserved a name, as it was thought fit his honourable service should be rewarded with a gol'd Diadem; but how answered this glorious Champion? *Farre be it from me (quoth he) to suffer the servants head to bee with a Crowne of gold paled, where the Masters head was with a Crowne of thornes pierced.* To produce likewise instances in such whose *Moderation* in attire, manifested their contempt to these covers of shame, we shall finde *Licurgus*, *Phocion*, *Pelopidas*, with many others, such profit foes to gorgeous apparell, as they alwaies retained their ancient country weare with such plainenesse, as they expressed what they were, by the garments they wore. For *amans garment* (saith the Son of *Sirach*) *and his excessive laughter, and his going, declare what person hee is.* Insomuch as *Augustus Caesar* bore alwaies hatred to gorgeous and sumptuous apparell, terming it the blazer and bruiſer of our pride, the nests to hatch the lascivious brood of Letchery. In like manner, to descend to all those assailants of *Temperance*, we shall finde many excellent subduers of their owne affections, using an admirable kinde of restraint or *Moderation* in their fare. The number of guests amongst the *Romans* in any solemne feast privately observed, was not great seldome times excee-

Moderation.

Plut.in.vit.

Legitur in Gestis Romanorum, quod ille qui primitus inter eos vestem purpuream induit, a fulgure percussus est. Et sic interit.
Faces faciesq; superbia. Sueton.

Moderation.

*Aul. Gell. noct.
A. li. l. 13 c. 11
Alex. Gen. dier.
lib. 5. cap. 21.*

*Stuckius de
conv. lib. 2
cap. 2.*

ding nine; whence *Aulus Gellius* saith, that the number of guests should beginne with the *Graces*, and end with the *Muses*; that is, they must not be fewer than three, nor more than nine. Which use was occasion of that adage, *Septem convivium, novem convivium faciunt*; Seven make a banquet, nine a riot. Albeit that luxurious Emperour *Heliogabalus* seemeth to have been delighted with the number of eight, whence he invited to supper, to make his feast more singular, eight bald ones, eight blinde ones, eight goutie ones, eight deafe ones, eight hoarse ones, eight very blacke ones, eight very long ones, eight very fat ones, and eight hooke-nosed ones, being delighted with that *Greeke* proverbe, *Ἀπὸ ὅλου ὁ ἄνθρωπος*: whole Ape, it seemes, that late conceited Academicke was, who invited the blind, lame, and deformed to a supper, for whom he had provided *fowles*, as different to their pallat by nature, as they were to others in feature; furnishing his feast with *Owles*, *Cuckowes*, *Staniels*, and *Popinjays*, to make himselfe infamously famous for his invention. But to proceed with these Ethnicke instances of *Moderation*; *Democritus* preserved his life without any other sustenance, save only the smell of hot bread, for the space of nine dayes: which abstinence or restraint was not enjoined him, for neither his owne estate, nor any superiour commanding power, had enforced him to that misery; but purposely to prepare himselfe for celebrating with more solemnitie the feasts which were kept in honour of *Ceres*, called commonly (as I take it) *Bushysia*; resembling in greatness of celebrity, and magnificence of estate, that huge sacrifice called *Hecatombe*. *Pythagoras* likewise was of that wonderfull *Moderation* in his fare, and that through no infirmity of Nature, in that he could not, but through an incessant desire to his studies; with a vehement affection to the preservation or propagation rather of all living creatures; as he would desire two things of God, if

if the possibility thereof could stand with the conservation of humane societie; that he might not *Speake*, that he might not *Eat*: by the *one* to prevent offence in discourse, by the *other* avoid surfit by excesse. So as, he commanded his schollers even in unreasonable things, as Birds, Beasts, Fishes, &c. to abstaine from crueltie; entreating both *Fowlers* and *Fishers* to let goe the fowle and fish they had caught, or else redeeme them with money, and let them goe. But too immoderate was this care, and too foolish this pitie; for creatures were ordained for the use and service of man; he then that neglecteth the use, neglecteth likewise the ordinance. But in Subjects of *Moderation*, none more absolute, than where Nature is urged by necessity to crave releefe, and occasion is ministred, yet the desire restrained: as in extremitie of *thirst*, when Nature requireth *drinke*, which according to the Philosophers axiom, is the very last refuge of Nature, either through compassion or manly *Moderation*, her desires is restrained. This did *Alexander*, who out of a princely *Moderation* or noble compassion, when he was almost consumed with drought, having a head-peece full of water presented unto him, would not drink himself, but offered it to his souldiers. Much to be admired was this act of *Moderation*, and a motive of generall affection; that a Prince urged by the extremest effects of *Thirst*, and having occasion and meanes to satisfie the request of Nature, yet moved with compassion towards his fellow-souldiers (for so used he to terme them) hee chused rather to want himselfe, than to be wanting in any compassionate office to their necessity. Certainly this act deserveth so much the more to be commended, by how much the extremitie was greater which he suffered. *Darius*, when in his flight he dranke muddy and stinking water, said, *That hee never dranke a sweeter draught*. Which implies, what torment he indures who feels the extremitie of *thirst*. The

Moderation.



Hac duo 2. Deo
modo cum con-
servatione na-
tura stare po-
terint, utice
postulabat; ut 2
loquendo & e-
dendo perpetuo
abstineat.

Ultimum refu-
gium salutis,
est potus. Axi-
om.

Moderation.

☞
Gell. in Noct.
Attic.
Aug. de Aca-
dem.

☞
Laert. in vit.
Biant.

☞
August. lib. 3.
de Bapt. cont.
Don. cap. 10.

last assailant of *Temperance* (as we formerly observed) was *Company-keeping*; which indeed is such a stealer of time, or beguiler of tedious houres, as it makes passing of time a meere pastime. Yet observe, what diligent care hath beene had, by making choice of such (as I have else-where noted) whose society might better them. Peruse those *Athenian nights* in *Gellius*, and you shall finde how fruitfully those nights were employed, how delightfully passed: making discourse of *Philosophy*, that well-conforting *Melodie*, which gave generall content to all the *Company*. Besides, it is worth our observation, to take a view of the speciall care divers *Ancients* have had of the *Company* they conforted with: having such in as great distast that were evill, as they bore all due reverence to such as were good. We reade how the *Prienean Bias*, having occasion to saile on a time with some ill-disposed men, by reason of a violent tempest, the ship wherein they sailed was so shaken, as these wicked men, moved rather by feare than devotion, begun to call upon their gods; which *Bias* hearing, *Hold your peace* (quoth he) *lest the gods you call upon understand that you be heere*; covertly taxing their impiety, and shewing that their prayers would be little acceptable to the gods. But an example much more divine, and so much more deserving our imitation, may be here commended to us in the person of the blessed Evangelist *S. Iohn*, who would not come within the Bath where the Hereticke *Cerintus* was, so much did he hate the fellowship of him, who, to use *Augustines* words, *Was no fanne for the Lords steeve*.

Thus have we runne over those mainest and mightiest assailants of *Temperance*; now let us, as wee have illustrated each of them with proper instances of *Moderation*, annex some reasons why these assailantes of *Temperance* ought to be restrained: and first for the first.

Lust, the sensuall mans sin, is said to be a friend, which brings

brings man in acquaintance with the Devill, as *Ebrietas* is an enemy to the knowledge of God. Besides, it is a vice detestable both to the brute beast and *Barbarian*; it withdrawes the minde of the creature from meditation of his Creator; makes man commit sinne even with greedinesse; makes the *Image* of God companion for a *Harlot*; makes him who should be the *Temple* of the *Holy Ghost*, a *Cage* of *uncleane birds*; prostitutes the glory of the soule to the pleasure of sinne; and prefers a sensuall delight before the obedience of reason. Hee sells his *Birib-right* for lesse than a *messe of postage*, exposing his soule to the trafficke of shame. He values a minutes joy above all future delight; yea, rather than lose his present content, hee will suffer an eternitie of torment. This bleere-eyed Lover is so blinded with affection towards his beloved, that he will rather lose his owne soule, than lose that which he affecteth. Thus you see the *Lustfull* man uncased, his blindness discovered, his sundry *weaknesses* displayed, and the heavie effects which from hence are derived: good reason then have you to restrain an affection so over-spreading, a motion so mortally wounding, a contagion so generally killing. Take into your consideration the shortnesse of the pleasure, being but a moment; the vengeance or punishment due to that pleasure, being eternall. What wise man, having neerely served his apprenticeship, will for a minutes pleasure forfeit his Indenture, and lose his freedom for ever? We should hold him destitute of common sense, who having a *Princesse* offered him, will foolishly lose her for embraces of an *Harlot*. If you will keepe your selves unspotted till the day of his comming, you shall be espoused to a princely Bridegroom, and receive *Palmes* in your hands at his comming. Goe not in by the wayes of the *strange woman*, but keepe your beds undefiled, knowing the state which you have undertaken to be *honourable* before God and man. For I

in

Moderation.

Ebrietas inimica est cognitioni Dei; Cupiditas amica necessitudini Diaboli.

Ambros. lib. 1. de Abraham. Qui luxuriatur vitia mortuus est. Hier.

Moderation.

Bona est castitas
conjugalis,
melior continentia
et dotalis,
optima perfectio
virginalis. Beda
Qui non nubent
uxores non ducunt,
sicut Angeli in
terris sunt.

Ambros.
Super creditur
virginitas con-
ditionem uirga-
ne nature, per
quam homo an-
gelis assimila-
tur. ibid. Vir-
ginitas silabitur,
nulla peniten-
tia reparatur
ad integritatem.
Ibid. de Sum. Bon.

Audenter lo-
quor, cum om-
nia possit Deus
suscipere, tam-
en non possit virgi-
nem post rui-
nam.

Valet quidem
de pœna libera-
re, sed non valet
coronare co-
ruptam. Hier.

in no case will limit you to a monasticke or regular re-
straint, but approve of both estates, I meane both the
single and married life, being undertaken in the feare of
God, worthy the acceptance of every faithfull *Christi-
an*. For the *Virgins* estate, as it drawes nearer to ange-
licall perfection, so the *Married* to the preservation of
humane society or propagation. So as Saint *Augustine*
might seeme rather to be trduced, than truly allea-
ged for this place, *Virgins* doe more than lawfull, as
“Adulterers lesse: for my conceit shall ever be freed,
from imagining so divine a Father to approve of such
an error: for both estates are commended; the one
good, the other better; both which titles, as they are
by the Apostle on these two estates conferred, so are
they by us to be reverently esteemed, Briefly, restrain
ill immoderate desires of the *flesh*, which fight against
the *spirit*, so shall you finde that inward tranquillitie
which obedience to your *lusts* shall never bring you.

Ambition, the second assailant of *Temperance*, is
such an high-mountaining bird, as shee useth to build her
nest ever in the tallest *Cedars*, hatching her aeries in the
highest spires, to expresse her unbounded aymes. This
passion or distraction rather, of all others, brings man
soonest to a forgetfulness of himselfe: ever aspiring,
but never obtaining; ever sailing in a tempestuous sea,
attended by many hostile and piraticall adherents,
whose aymes are to intercept all peaceable passengers,
filling the whole State full of mutinies and combustions.
Pindarus describes him to be such an one, who
strives to touch the *Clouds*, and cope with *Iove* him-
selfe, but his aymes draw him on to speedie ruine. What
reason then is there, to foster or cocker such a profest
foe to publike and private peace? Who is he, having un-
derstanding, will receive into his barge, where he is a
quarrellous turbulent fellow, who in desperate fury will
not sticke to over-whelme the vessel, both of himselfe,

and

The English Gentleman.

323


Moderation.

and the rest that comfort him? Who is he, that will engage him in perill, when he may in safety enjoy himselfe, and be free from danger? Who is he, that will desire to clumbe, when hee knowes there is no meanes to save him from falling, being got up? Surely the *Ambitious* man is ever environed with perill, yet such is his folly, he will rather chuse to incurre danger, than lose the present opportunitie of acquiring honour. Besides, they whom this unbounded *passion* hath once surprized, are so much distempered, as of sleepe they are quite deprived; which disquiet proceeds either from emulation towards others, or an ambitious desire of advancement in themselves. For the first, *Themistocles* was wont to say, that *Miltiades* victory in *Marathon*, bereaved him of his sleepe. For the latter, *Sylla* could never take rest, till by the terrour of his legions, he had obtained the law *Valeriano* to be made, whereby hee was created *Dictator* for eight yeares; as *Cesar* the law *Servio*, by which he was made perpetuall *Dictator*. Albeit, having, obtained what they desired, and arrived at the port whereto their course was directed, they found an *Empire* to be a monstrous and untamed beast, wounding them with many thornie cares, which deprived them of all seasonable rest. Doe you then love to be at peace to enjoy perfect liberty, to be divided from all occasions of disquiet? Restraine those *Iscarian* thoughts, whose soaring wings are ever laved in the depth of ruine. Confine your thoughts within an equall limit; and let not your projectments be above hope of effecting. Those braving builders of *Babel*, aymed at too high a story to bring their worke to perfection. Let the foundation be built on firme ground, and the building will prosper better. For howsoever, faire pretences may for a time appeare in the habit of truth; daubing up a rotten inside with a specious out-side. He that sitteth in the *Heavens* and searcheth the *hearts* and *renewer*, shall have them in

Velesor Vel-
lei. Alphon. in
lib. de Heres. in
verb. Tyrannis.
Soto lib. 5. de
Iust. & Lav.
quest. 1. artic.
3.

Si tan'a bu-
miluote se de-
primut divina
majestas super-
bire in quo au-
det & præs-
mit humana in-
firmitas? Aug-
de consilia
vitionum.

Moderation.


*Mibi mirabile
 fit quod non
 cecidit, cum
 tantum unus
 bajulent. Clem.
 Alexand. 2.
 pædag.*

*O nobilem ma-
 gis quàm sali-
 cem pannum !
 Stob. Surt. 47.*

Sen Epi. 7. 47.

in derision, breaking them in peeces like a potters vessell. Restraine then this fury or frenzie of the minde, and with timely *Moderation* so bound in and confine your affections, as no aspiring thought may enter that place, which is reserved for a higher place: so shall you enjoy more absolute content in restraining, than enlarging your thoughts to the motives of *Ambition*.

Gorgeous attire, being the third assailant, moving man to glory in his shame, and gallant it in his sinne, is to be especially restrained, because it makes us dote upon a vessell of corruption, strutting upon earth, as if we had our eternall mansion on earth. What great folly is it to preferre the *case* before the *instrument*, or to bestow more cost upon the *Signe* than on the *Inne*? Me thinks the bitter remembrance of the first necessity of cloaths, should make men more indifferent for them: if man had never sinned, his shame had never needed to have beene covered. For *sinne* was the cause of *Adams shame*, and his *shame* the cause he fled unto the *shade*, which afforded him *Fig-leaves* to cover his nakednesse. What vanity then, yea, what impudence to glory in these covers of shame? Would any one having committed some capitall offence against his Prince, for which he is after pardoned, but on condition hee shall weare a halter about his neck, become proud of his halter, and esteeme it an especiall badge of honour? We are all in the selfesame case; we have committed high treason against the King of heaven, yet are we received to mercy, bearing about us those *Memorials* of our shamefull fall or defection from our King; which should in all reason rather move us to be ashamed of our selves, than to prize our selves higher for these ornaments of shame. Sure I am, as hee is a fond man that values the worth of his horse, by his sumptuous saddle or studded bridle; so he is most foolish, who estimates a *man* by his *garment*. Yet see the misery of this age! the cover of shame is be-

come

Moderation.

come the onely luster to beautifie him : but be not ye so deluded ; prize the ornaments of the minde for the choicest and chiefeft beauty : farre bee it from you to glorie in this attire of sinne, these rags of shame, these *worme-workers*, which withdraw your eyes from contemplating that supreme bounty and beauty, purposely to fix them upon the base objects of earth, which detract much from the glory of a reasonable soule. The *Swan* prides not her selfe in her blacke-feet ; no more should you in these *Covers* of your transgression, which, whensoever ye looke on, may put you in mind of your first pollution. No reason then to affect these, which had man never sinned, hee had never needed, being before clothed with innocency as with a garment, and with primitive purity, as with a rayment. Whence it appeares, that many glory in the rags of shame, while they glory in these robes of sinne : Now who, endued with reason, would pride him in that which augments his shame, or esteeme that a grace which aspereth reproach on him? *Nicetas* saith plainly ; *No punishment so grievous as shame.* And *Nazianzen* yet more expressly ; *Better were a man die right out, than still live in reproach and shame.* *Ajax* being ready to dispatch himselfe, used these as his last words ; *No griefe doth so cut the heart of a generous and magnanimous man, as shame and reproach.* For a man to live or die, is naturall ; but for a man to live in shame and contempt, and to be made a laughing-stocke of his enemies, is such a matter, as no well bred and noble minded man that hath any courage or stomacke in him, can ever digest it. Delight not then in your shame ; but in a decent and seemely manner affect that *habie* most, which becommeth most ; restraining that profusenesse, which the vanity of this age so much exceeds in ; and assuming to your selves that attire which gives best grace to modesty, and hath neerest correspondence with Gentility. Neither is *Luscious* fare to be

Fisus jam est vestis non regummenti.

Clem. Alex. paedag. lib. 2. c. p. 16. Chrysost. Tom. 1. Hom.

Vivere & mori natura functio: ludibrio esse proprio ducitur. Ambros. ep. 70.

Moderation.

*Venter vile
Charydis.
Diog. apud
Lact.*

*Chrys. Hom. 4.
in Gen.*

*Impossibile est
hic implere ven-
trem & ibi
mentem.
Hier. in epist.*

*Si sermo meus
caperetur, cape-
ret: Nam sic
est sermo Dei,
& sic esse debet
fidelibus, sicut
pisci hamus;
tum capit quan-
do capitur, nec
sic capitis inju-
ria: ad salu-
tem enim, non
ad perniciem
capiuntur.
Aug. Tract. 42.
in Iohan.*

Aug. in l. Confe.

be lesse avoided, or with lesse strictnesse restrained. Ma-
ny reasons whereof might bee here produced, but we
will cull out the chiefeſt, to weane our *Generous Vnelli-
ans* from their exceſſive ſurfets. Firſt, *dainty diſhes*
are foment to wanton affections, begetting in the ſoule
an unaptnesſe to all ſpirituall exerciſes: for this is a ge-
nerall rule, that the body being ſtrengthned, the ſoule
becomes weakned: for faſting is a preparative to De-
votion, but riot the grand-maſter of Diſtraction. Looke
how it is in the health of the body, and ſo it is in the
ſtate of the ſoule: if a man have a good appetite, and
a ſtomacke to his meat, it is a ſigne he is well in health;
in like ſort, if a man be content to follow Chriſt for the
Loaves to fill his belly, and care not for the food of his
ſoule, queſtionleſſe all is not well betweene GOD and
him; but if we have a longing and a hungring deſire of
the *Word*, then indeed his heart is upright in the ſight
of God. For as Saint *Auguſtine* noteth well; *If the
Word of GOD be taken by us, it will take us.* But what
meanes may be uſed to procure this longing and hun-
gring deſire in us? Not *Luscious* or curious *ſare*; for
that will move us rather to all inordinate motions, than
the exerciſe of Devotion: no, it is *faſting* that makes
the ſoule to bee *ſeaſting*; it is macerating of the fleſh,
that fattens the ſpirit. For it is ſumptuous ſare, that is
the ſoules *ſnare*: *Sagina corporis, Sagena cordis*: It is
the net which intangles the heart of man, drawing her
from the love of her beſt beloved *Spouſe*, to dote on the
adulterate embraces of ſenſuall beauty. Neither is it
ſare, but delight in *ſare*; not ſimply the meat, but the
deſire or liquoriſh appetite, which produceth thoſe odi-
ous effects: as for example, when the looſe affected
man maketh choice or election of ſuch meats purpoſely
to beget in him an ability, as well as deſire, to his ſenſu-
all pleaſures. Whence a learned Father moſt divinely
concludeth: *I feare not* (ſaith he) *the uncleaneſſe of
meats*

meats in respect of their difference, but uncleanness of desire in respect of concupiscence. Neither doth the kinde or difference of the meat (saith another) pollute so much, as the act of disobedience, eating that which is inhibited. Now to propose a rule of direction, not any one surer or safer can be set downe, than what an ancient Father hath already proposed. *We nourish our bodies* (saith he) *lest by being too much weakned, they faile us; and wee weaken them by abstinence, lest by too much feeding them, they presse us.* So then, temper your desires, that neither too much restraint may enfeeble them, nor excessse surcharge them. For as the body being weakned, the soule becomes strengthened; so where the body becomes too much enfeebled, the performance of spirituall exercises is disabled. but in all things, take heed of pampering a *disobedient servant*; hee sleeps in your bosome, that imagines mischief against you. Who, the more he is fostered, the more is your danger furthered: the more he is cockered the more is your heat of devotion cooled; chastise then this domesticke enemy in time, for he participates of the nature of a *Serpent*, who spreads most his poison, where he receives harbouring. Now as the Philosophers observe of the *Hare*, that being pursued by dogs in hunting, by reason of heat, and losse of breath, being tired with the chase, he hasteneth to the *Rivers*; or wearied in fight with a *Serpent*, or stung, or wounded by him, while the *Serpent* resteth on the ground, he seeketh to some cold *Fountain*, whereby the affection of the venome received, may be abated, and his former vigour restored. Even so, such as are wounded, and stricken of the *old Serpent*, must have recourse to Christ, that *Fountain* of living waters, that all sensuall desires arising from excessive delight in delicious fare, may be the better allayed. Neither only is restraint to be used in the choice, and change of *meats*, but in the excessive use of *drinckes*. The reasons are two; the one is, it is an enemy

to

Moderation.

Elof. Collr.

Here:


*Cicero in Mor.
exposit in Job.*

*Qui per annos
plurimos tecum
som liaviter
vixit, ad man-
sam tuam sedit,
cibum d: manu
tua sumpsit, in
sinu tuo dormi-
vit: cum collo-
quitur habuit,
hic jure hære-
ditario servus
tuus est.*

Bernard.

*Aristot. de Hi-
storia animal-
um. lib. 6. cap. 9
Lucetius lib. 6
Oppianus lib. 2.
de venatione.*

Modestie.


Ebrius confundit naturam, amittit gratiam, perdit gloriam incurrit damnationem eternam. Amb o lib. de poe. it
Dum absorbent vinum absorbentur a vino. Ut cautes, evitemus calice, ni in ore nauseam, in mente naufragium sentiamus.
Pellis non se vitis rassetur in urbe, quam Ebrietas in corde.


Basil.

to the knowledge of God; the other is this, it is held to be an enfeeblor or impairer of the *memorative* parts; for you shall ever note that deepe drinkers have but shallow memories. Their common saying is, *Let us drowne care in healths*: which drowning of care makes them so forgetfull of themselves, as carried away with a brutish appetite, they only intend their present delight, without reflexion to what is past, or due preparation to what may succeed. O restraine then this mighty assailant of *Temperance*! Be ever your selves; but principally stand upon your guard, when occasion of *company* shall induce you; being the last we are to speake of.

This *Company-keeping*, how much it hath depraved the hopefulllest and towardliest wits, daily experience can witnesse. For many we see civilly affected, and temperarely disposed of themselves, not subject to those violent or brain-sick passions, which the fumes of drinke beget, till out of a too pliable disposition they enter the lists of *Good-fellowship* (as they commonly terme it) and so become estranged from their own nature, to partake with *Zanies* in their distempered humour. So as in time, by consorting with evill men, they become exposed to all immoderate affections, such is the strength of custome. Whence it is, that Saint *Basil* saith, *Passions rise up in a drunken man* (note the violence of this distemper) *like a swarme of Bees buzzing on every side*. Now you shall see him compassionately passionate, resolving his humour into teares; anon like a phrenticke man, exercising himselfe in blowes; presently, as if a calmer or more peaceable humour had seized on him, he expresseth, his loving nature in congies and kisses. So different are the affections which this valiant *Mault-worm* is subject to; yet howsoever, out of a desperate *Bravado* he binde it with oathes, that he wil stand to his tackling, he is scarce to be credited, for he can stand on no ground.

But to annex some reasons which may effectually dissuade

The English Gentleman.

ally dissuade every *generous-affected* spirit from con-
 sorting with such * *Socias* as are a blemish to a *Gentle-*
man; imagine with your selves, how mortally danger-
 ous it is to enter an infected house; how fearfull would
 any one be of the state of his body, if hee should have
 one in his company who had the carbuncle or plague-
 sore running upon him? how much would he condemne
 his owne rashnesse to entertaine any such in his compa-
 ny; and with what respect or cautelous advice would
 he prepare to expell the poyson of that infection, at least
 to prevent the occasion? no cost might be spared, no
 care intermitted, that some soveraigne receipt might bee
 procured, whereby the apparent danger, into which
 his inconsiderate rashnesse had brought him, might be
 removed. Now if our bodies, being but the covers of
 more curious and exquisite instruments, be so especially
 tendred, with what respect ought we to provide for
 the safety or security of our soules? The ground of a
 disease is to mixe the *sound* with the *sicke*: now the
 soules disease is sinne, wherewith she laboureth more
 painfully than the body can doe, being annoyed with
 any infirmity. Those that are sicke, are vicious men,
 whose disease though it bee insensible, and in that
 lesse curable, it breakes out into loathsome *ulcers*,
 which staine the pristine beaurty of the soule. Now
 as wee serve so many *vices*, wee serve so many *ma-*
sters; and so many *masters*, so many *devils*: each one
 having so many *devils*, as *evils*. Which miserable
 servitude to prevent (for no slavery is baser than the
 service of sinne) the best and soveraignest receipt that
 may be applied or ministred to the soule sicke patient
 is the receipt of adersion; to turne aside from the waies
 of the wicked, and to keepe no *company* with the trans-
 gressour: for this adersion from the *companions of sin*,
 is a conversion to the God of *Sion*. Would you then
 have God turne to you? turne you from your sinnes.

Z

Would

329

Moderation.

* Amongst which con-
 sorts of death,
 if at any time it
 bec your for-
 tune to encoun-
 ter with these
civill city foyfts
 whose Chears
 are their Che-
 quer, timely
 discard them,
 lest untimely
 experience
 make you di-
 stasse them.

Run with the
Roe unto the
Roe;
 The *Roe* must
 win, the *Rooke*
 must loose:
 For *Notbern*
Rookes are lit-
 tle worth;
 Compard with
 those the *South*
 brings forth.
Senec de tranq.
anim.
Bernard.
August.
Emissinus.

Stultum est ser-
vire diabolo of-
fenso, qui nullo
placatur obse-
quio, Greg.

Moderation.

ἄνδρες τῶν χειρῶν
συλοικίζετε.

Would you be at one with your *Maker*? be ever divided from these sensuall *mates*, so shall you be made happy by the company of your *Maker*. Would you be sound at heart? leave to consort with these of an uncircumcised heart, whose paths lead to perdition, and they that walke therein shall bee the heirs of shame. For howsoever these instruments of sinne (as I have sometimes observed) may make a shew of *godlinesse*, or pretend, meerely under colour to give a varnish to their vicious lives, and a semblance of goodnesse, yet it is but meere painting they deale with; they deny the *power* thereof in their life and conversation. A ridiculous *Actor* in the Citie of *Smayna*, pronouncing, *O cælum!* *O heaven!* pointed with his finger toward the ground; which, when *Polemo* the chiefest man in the place saw, hee could abide to stay no longer, but went from the company in a chafe, saying: *This foole hath made a Solecisme with his hand: hee hath spoken false Latine with his hand.* Such ridiculous *Actors* are these time-spenders; they pronounce *heaven* with their mouth, but point at *earth* with their lives; like wise *Polemoes* therefore stay no longer with them, if at any time you have consorted with them: for their practice is only to gull the world, and with smooth pretences delude their unhappy consorts. Their profession is how to play the *hypocrite Christian*, but being unmasked, their odious *Phisnomies* are quickly discovered. Make use therefore of your experience, and withall *Temperance* to counterpoize the weight of your passions, as none of these assailants (though their incursions be never so violent) may ever supprize the glorious fortress of your minde. Which the better to effect; let *Lust* be counterpoized by continence; *Ambition* by humblenesse; gorgeous *apparell* by comelinesse; luscious *fare* by abstinence, and *company-keeping* by that sweet seasoner of all virtues, *Temperance*. Thus you have heard, how, as without

false

The English Gentleman.

saie there can be no seasoning, no warre without discipline, no tillage without manuring, no estate without manning, no building without a foundation; so no *vertue can subsist without moderation.*

AS wee have hitherto expressed the dignity or sufficiency of this *vertue*, in that it giveth *subsistence* to a l other vertues: so are wee now to intreat of the ampleness of it, proposing such subjects wherein it is principally said to be conversant. Now, though there be no humane action which is not subject to many defects, being not thoroughly seasoned by this exquisite *vertue*, yet the use thereof may be reduced to these two, as proper subjects wherein it is to be exercised; *expence of coine*, and *expence of time*: for without *moderation* in the one, we should be prodigall of our substance; without *moderation* in the other, we should grow too profuse in the expence of that, which is more precious than any earthly substance.

Now touching worldly *substance*, as wee are to bee indifferent for the losse or possession of it, so ought wee to be carefull in the use or dispensation of it. As it is not to be admired when we possess it, no more is it to bee altogether disesteemed, because wee stand in need of the use of it. *If money bee so much to be contemned*, (saith an ancient Father) *expresse thy bounty, shew thy humanity, bestow it upon the poore: so may this, which of necessity thou must lose, relieve many, which otherwise might perish by hunger, thirst, or nakednesse.* Thus to bestow it, were not prodigally to spend it, but to lay it up in a safer *Treasure*, even in *CHRISTS almes-box*, to the disbursers great advantage. Yea, but you will object you have other meanes to imploy it in; you have a *family* to support, a *posterity* to provide for, a *state* to maintaine, and pleasures suiting with your ranke and

Z 2

quality

331

Moderation.

Wherein Moderation is to be used.

Autum horamque petunt, petendo perdunt, perdendo parant.

Expence of Coine.

Tertul. insit. lib 3 cap. 23.

Moderation.

This is excellently seconded by a Princely pen, in a pithy Poem directed to all persons to ranke or quality to leave the Court, and returne into their owne Countrey.

quality to uphold; I grant it, and you doe well in having a care to your *family*, for he is worse than an *Infi-del* that wants this care. It is commendable likewise in you to have an eye to your *posterity*, for Nature requires this at your hand. To mainetaine likewise your *state*, and to continue your *pleasures* suiting with men of your ranke; I allow it. But where, or in what sort must this bee done? For the *place* where, surely none fitter than your owne countrey where you were bred; setting up there your rest, where you received your birth. Let your countrey (I say) enjoy you, who bred you, shewing there your hospitality, where God hath placed you, and with sufficient meanes blessed you. I doe not approve of these, who fly from their Countrey, as if they were ashamed of her, or had committed something unworthy of her. How blame-worthy then are these *Court-comers*, whose onely delight is to admire themselves? These, no sooner have their bed-rid *fathers* betaken themselves to their last home, and removed from their crazie couch, but they are ready to sell a Mannor for a Coach. They will not take it as their *fathers* took it: their Countrey houses must bee barred up, lest the poore passenger should expect what is impossible to finde, releefe to his want, or a supply to his necessity. No, the cage is opened, and all the birds are fled; not one crum of comfort remaining to succour a distressed poore one. Hospitality, which was once a *relique* of *Gentry*, and a knowne *cognizance* to all ancient houses, hath lost her title, meerey through discontinuance: and *great houses*, which were at first founded to releefe the poore, and such needfull passengers as travelled by them, are now of nouse but onely as *Way-markes* to direct them. But whither are these *Great ones* gone? To the *Court*; there to spend in boundlesse and immoderate riot, what their provident Ancestors had so long preserved, and at whose doores so many needy soules

houses have bene comfortably releev'd. Yet see the miserie of many of those rioters ! Though they consume their meares, yet is the port they live at meane ; for they have abridged their *familie*, reduced their attendants to a small number, and (unnecessary expences set aside) drawne themselves to within as narrow a compasse as possibly they may. For to take a view of those which are in ordinary roule ; you shall finde none but a Page, a Coachman, a Lackey, and perchance a Cooke. If the vailes of the house will maintaine one, or they be not in fee with some City-Cooke, whom they usually repaire to, *as best bestrust*, and so run on score quarterly. Now if you aske mee, how their meanes should bee consumed, when they live at so low commons ; my answer is, the lesse they bestow on their *Caterer*, the more they bestow on their *Taylor*. They cut it out of the whole cloth, and divide their acres peece-meale into shreds. Where their phantasticke *light-ones* resort oftner to the house of the *body-maker* than the *soule-maker* : affecting nothing more than what may make them most noted. But observe the issue of these courtes, *Gentlemen* ; when they have maintained their riot with much expence, and engaged their meanes to these great monied men, whose *Jubile* it is to entertaine acquaintance with one of these *greene wits*, they run upon the shelve of ruine, and make their posteritie the heires of want. Which having incurred, what distracted and divided sleepes, what distempred thoughts, what hourelly afflictions may we imagine them to be subject to ? For what engagement worse than *debt*, when every shadow resembles a Sergeant, every familiar touch or Broke of a friend, an arrest of an Officer ? *Augustus Caesar*, hearing of them talke in his Court, what a huge summe of money a certaine Knight in *Rome* owed at his death, and that all his goods were to be sold, to make payment of his debts, commanded the Master of

*Relata ad se
magnitudine
eris alienus,
quam quidam
Eques Roma-
nus dum vixit
culaverat, culci-
tram emi cubi-
culari sibi
jussit : & p a
certum miran-
tibus hanc ra-
tionē reddidit ;
Habenda est ad
somnia cu'ci-
tra, in qua ille
cū tantum de-
beret, dormire
potuit. Macrobi-
Saturn. l. 2 c. 4.*

Moderation.

his *Wardrobe* to buy for him that *bed*, wherein this *Knight* used to lie : For, sayes he, if I cannot sleepe soundly in that *bed* wherein hee could sleepe, that owed so much, then surely I shall sleepe in none. Surely, there is no affliction greater to a *Noble Spirit*, whose thoughts cannot endure engagement, than to be subject to the extremitie of an unconscionable *Creditor*, who usually makes advantages his revenues, and forfeitures the inhauncers of his fortunes. Neither is this respect to be had only in the disposing of your selves in *Court* or *Citie*, but likewise in the *Countrey* : for though it be best spent, which is bestowed in *Hospitalitie*, and in relieving those hungry soules, whose expresse images require your charitie ; yet are you to consider how charitie begins with it selfe : so as, howsoever you are bound to relieve and support those, whose present wants exact so much at your hands, yet ever with reservancie of a competent or convenient providence, so to sustaine the want of others, as not to procure want to your selves by sustaining others. But this needs little pressing : for experience shewes, that very small instruction will suffice any one to be provident enough in their bounty or exhibition to the poore. Let us therefore divert the current of our subject, and addresse our exhortation to you ; purposely moving you to a *moderation* of your expence in your *pleasures*, or those more easie vanities of this life.

As *profit* and *pleasure* make the sweetest *Musicke*, so there is no *pleasure*, how incomparably delightful soever for the present, but it affords much bitterness, having no respect to *Providence*. Now, as all *vertues* may be comprized under the name of *frugalitie*, provided that wee understand it to bee of that absolute power and command, that neither excessse nor diminution beare any sway in it, it appeareth that without this *frugall moderation* no state can be well managed, no state rightly husbanded ; so as, whether you have

Frugall men,
being rightly
stiled, *Χρησται*
μοι. Tusc. l. 3.

have an eye to *pleasure* or *profit*, this *frugalitie* or equally tempered *providence* must be *Soveraignesse* in both. For first, there is no *pleasure* which hath not respect to *vertue*: how then may that properly be termed a *pleasure*, which hath no relation to *frugalitie*, under which name all *vertues* may seeme to be comprized? Likewise, there is no *profit* which is not joyned with honesty; how then may that properly be termed a *profit*, which hath no respect to honest *providence*, upon which all *profits* are truly grounded? The best course then that you can follow, either in your choice of *pleasures*, or pursuit of *profit*, is ever to examine whether that *pleasure* which you affect, have respect to *vertue*, or that *profit* which you have in pursuit, be firmly grounded on honest *providence*: so shall neither *pleasure* so much intrall you, as to engage your fortunes to her, nor *profit* so entangle you, as to neglect conscience for the love you beare her. Surely, there is nought more dangerous to young *Gentlemen*, whose unriper yeeres have not sufficiently instructed them in the follies of vanitie, than to give reines to their desires, and so become *Bondslaves* to *pleasure*. For those that will deny their eyes nothing that they can desire, nor resist their owne wills in ought that they affect, be they endued with never so much wisdom, it becomes foolishnesse, being blinded with their owne delights. They then only, whose native *temperance* hath prepared them, or continuall wrastring with the infirmities of nature hath inured them, have attained this degree of perfection; not only (I say) to use *Moderation* in their expence, but in their restraint of every *pleasure*; labouring to become commanders of themselves in the *desires* and *affections* of this life: which of all others make men the absolute conquestours. For man, whose naturall pravitie, drawne from the corruption of his first parents, is ever working in him new motions of disobedience,

Moderation.

*Dona prius
quam tempora
dedi.*

*Datur viam
v. omnibus n. re e
visceribus, ac-
curatorum cul-
tum praebe-
bominibus. Vid.
Pet. Mart.*

dience, layeth continuall siege and batterie to the for-
tresse of the soule. suggesting to her motives of *pleasure*
and delight, which the carnall man will easily conde-
scend to, because he fauoureth not the things of the spi-
rit. Yea, how many doe we see, who begin in the *spirit*,
but end in the *flesh*, making their end farre worse than
their beginning? How necessary then is this *Moderation*,
to curbe or checke such inordinate motions as arise in
us, by reason of our naturall infirmity and weaknesse?

Neither doe I so much insist upon the *Moderation*
of your expences, as if *Coine* were of that esteeme, as
it only deserved respect. For if *Riches* increase, we
are not to set our hearts upon them; but rather to shew
our indifferencie towards them in our free and liberall
use of them. But he who gave *gifts* before he gave *time*,
creating all things for our use in the world, before he
brought us into the world, without the use or ministry
of these could preserve and support us, whom he hath
appointed as governours or rulers over all these: for
he who created all things without meanes, can likewise
preserve those things which he hath created without
meanes. Yea, though he hath given us the fruits of
the earth to feed us, the fells of beasts to cloath us, yea,
workes out of the bowels of wormes to beautifie us;
yet is he tied no more to these exteriour meanes, than
he was before, creating all things without meanes.
No King is necessarily tied that only pure *Bullion* should
be current among his Subjects, for if occasion serve,
he may stampe Leather, Brasse, or any other metall,
which being authorized by his *image* or *superscription*, is
not to be denied within his Dominions. Much more
he, who contains the world in his *fiist*, restraines not
his power to any outward meanes, working sometimes
wish meanes, sometimes *without* meanes, sometimes
against menes, sometimes *above* meanes. *Wish* meanes,
as when he fed those which followed him into the
wildernesse.

wildernesse with bread; *above meanes*, when he fed so much people with so little bread; *without meanes*, when he himselfe fasted so long without bread; *against meanes*, when he caused the very Ravens to bring his Prophet bread. No, this exhortation rather tendeth to move you to rely on Gods *providence*, yet withal not to abuse those *creatures* which he hath bestowed on you, but to use them with *Temperance*, *Sobriety*, and *Moderation*: for what is it to abound in all riches, surfeit in pleasures, enjoy the treasures of the whole earth, yea to want nothing that either the eye can desire, or the heart affect? Surely nothing; *Alexander*, the Monarch of the world, had all other things save only a *Sepulcher* to bury him in, when he was dead; he never thought of that: for alas, when corruption shall receive what Mortality renders, and man after so many dayes passed over in delights, shall *make his bed in the darke*, those perfunctory pleasures which he so much affected, those temporary blessings which he enjoyed, shall be as if they had not beene. So *moderate* therefore your expences in the use or dispensation of your earthly *Mammon*, that it may appeare, your *hearts* are where your *Treasure* is, and your *Treasure* where your heavenly master is: for what is this world, *but a List environed with fearfull Combats*? So as the world is more to be feared when it smileth, than when it frowneth, and more to be taken heed of, when it allures us to love it, than when it moves or induceth us to contemne it. Howsoever, they who embrace the world are like unto them, who are drowned in waters; for their minds are so drenched in the depth of worldly affections, and so entangled by the *reeds* and *oaze* of earthly vanities, as they are divided from the *Sailers Starre*, and the *Haven* of the *ship-wracks* *soule*, being miserably forced to grope in darknesse, without a light to direct them; and to remaine woefully shelled, being farre from sight of heaven to receive them.

And

Moderation.

Quo cumq; ligare, si desint officina urinae?
Eosilem penates habuit & regiam, & togum, & sepulchrum.
Valer. Max. de Tull. Hostil.

Ambros.

Aug. Epist. 144.

Bernard. de Adventu serm. 1.

August. in M. d. cap. 9.

Moderation.

And let this suffice to have beene spoken touching *Moderation* in your expence of *coine*; I meane, your frugall dispensation of such estates, as God hath blessed you withall; ever remembering that you must give account of your *Tallens*; not only (I say) of your *Tallent* of *knowledge*, but of that *Talent* of *Substance*, whereof in this life you were possessed. And so I descend to your *Expence of time*, that precious *Treasure* which is incomparably to be valued above all that we enjoy; because it affords a respite of using or employing, whatsoever we enjoy.

*Expence of time.**Euclerius.*

*Nil preciosius
tempore, & heu
nil hodie cō vi-
lius invenitur:
transcunt dies
salutis & nemo
cogitat. Bern.*

Time is so absolute and soveraigne a Regent, as he is all commanding, but not to be countermanded; whence we commonly say, *Time* and *Tide* stayeth for no man. There is nothing undertaken by man, which can be effected without the attendance and gracefull assistance of *Time*. Neither can experience be gained, nor *Truth*, the *Daughter* of *Time* discovered, nor the issue of any mans expectance attained, nor any thing worthy observance produced, unlesse *Time* further it. There is nothing of consequence, that can be done at an instant: great *Taskes* require long *Time*; neither can we limit *Time*, but *Time* will limit us: whence it appeares, that nothing can be intended, much lesse effected, unlesse *Time* assist and second it. *Time* being thus precious, we must of necessity value it above any inferiour *Substance*, seeing without the company of *Time*, we are wholly deprived of the use of our *Substance*. Whence it was that a friend of mine caused these two verses to be set directly before his Table of accounts;

*If Coines expence be such, pray then Divine
How rare and precious is th'expence of Time.*

Now there be three sorts of persons, with whom I am to encounter by way of admonishment, for their abuse
or

or carelesse expence of *Time*; the Ambitious, Voluptuous, and miserable coverous person. For the first, he trifles away *Time*, in the pursuit of possibilities, spending his meanes, and mispending *Time*, in hope of a day; which day he seldome or never sees, for his *Time* is abridged before it come: So as the date of his death anticipates the day of his hopes. Now to point out the place of his abode, he is ever to be found in the eminentest places, for obscuritie fits not his humour, whose only aymes are to acquire honour. He is so farre from moderating his humour, as he is humorously conceited of his worth, and thinks whatsoever the *Parasite* saies in his commendations, to be no lesse than what he in his owne proper person deserves. For his *Contemplations*, they are ever mounting, yet seldom so high mounting as heaven, for his thoughts are directed to another Sphere. He is prodigall in his feasts, sollicitous in the pursuit of friends, impatient in the quest of rivalls; and importunate in the dispatch of his affaires: and though it be a greater reproch to lose what is got, than not at all to get; yet his ayme is to get, though he fore-see his losse before he get: and though the least liberty be apportioned to the greatest fortune, yet in his highest fortunes will he use the greatest libertie: the reason is, he conceits himselfe to walke in a *Cloud*, where no popular eye can reach him. He is unmeasurably opinionate, and admires his owne knowledge, wherein he discovers his owne folly: for as he that seekes to be more wise than he can be, shall be found to be lesse wise than he should be; so he who conceits himselfe more wise than he is, displays himselfe to the world what he is. So as it seemes, he differs in opinion from the Poet, who holds this as a maxime:

*He's solely wise, who is not selfely wise,
But humble in the judgement of his eyes.*

Now his daily Tasks may be aptly compared to *Domitians*

*Majus dedecus
est, parva amittere, quàm non
omnino paravisse. Salust.*

Marial lib. 14.

*Moderation.**Sext. Autel. in
Domit.**Ne quid uf-
quam bonelli
oculus occu-
reret.**Vid. Tacit.**Quam quisq;
peſſimè fecit,
tam maximè
mius eſt. Saluſt.*

tions (sports, who spent the whole day in catching *Flies*. For those many projects which he hath devised, those impossible aymes he hath contrived, those ayrie Turrets he hath reared, fall in the end to nothing; and like those misty conclusions of the deluded *Alchymist*, bewray the folly of him that formed them. And as *Domitian* grew ashamed of his owne impieties, exiling all Arts, lest the knowledge of them shou d bring him to a discovery of himselfe: so the *ambitious* man whose aymes are as boundlesse, as his purposes fruitlesse, when his eyes begin to be unsealed, and those scales of *ambition*, which hindred his sight, removed, he will then (if *then* be not too late) acknowledge his shame, and ingenuously confesse that his unbounded aimes deserved no better guerdon; for had his actions beene sincere, they had made him more secure. Likewise for the *Voluptuous* man, whose *belly* is his *god*, and sensualitye his delight, let me speak thus much: as his care extends but only to the day, slaving himselfe to the pleasures of sinne, and preferring the huskes of vanity, before the soule-solacing *cates* of eternity: so shall his misery appeare greater, when deprived of those delights, wherein his sole felicity consisted. This fleshly *Libertine* mis-employeth *Time* in two respects; first, in respect of *himselfe*; secondly, in respect of those good *creatures* which were ordained for the use or service of himselfe. *In himselfe*, by exposing so glorious an *Image* to the subjection of sense, and mis-applying those gifts which he hath received, being diverted from those good offices, for which they were bestowed. *In Gods good creatures*, by converting them to abuse, which were only ordained for use, and turning them to wantonnesse, which were created for health and releefe of weaknesse. This is he, who makes life a merriment, his pilgrimage a pastime, each yeare his Iubile. This is he, who turnes *fasting* into *feasting*, *praying* into *playing*, *almes-deeds* into *all mis-deeds*. This is he
whose

whose sole delight is in dainty feeding, to cause inordinate motions to be stirring, without least respect at all of his soules starving. This is he, whose dishes are the poore mans curses, and whose gate is the beggars Iale, where they are barred from least crumme of comfort. This is hee, who walkes and struts in the street; sends forth his *eye* to bring him in a booty of *Lust*, or acquaint him with some new fashion, or delight him with some vaine *show*. This is he, who sends forth his *care*, to convey unto him some choice *melody* to inтраunce him; his *taste*, with some luscious *viands* to provoke him; his *smell*, with some rare *perfumes* to cheere him; his *tongue*, with *soft clonishing*, or whatsoever may more effeminately move him. But whereto shall these outward delights availle him, when the cold earth shall entertaine him, when hee shall bee divided from them, and they from him? When *Belshazzar* beheld the *band* upon the *wall*, he was put quite out of his humour of jollity; his cheerefulnesse was turned into pensivenesse, his mirth into mourning, his solace into sorrowing. Even so shall it fare with the *Voluptuous* man, whose delight was only on earth; when that fearfull and ungratefull summons shall peremptorily injoine him to bid *adieu* (a long adieu) to those sensuall comforts which accompanied him, those inordinate meetings which so much delighted him, yea, all those licentious pleasures which so in-chained him; hee will exclaime (but in vaine shall bee those exclamations) and curse the occasions of his mis-spent *Time*. O what a hard taske would hee endure, to redeeme what his security hath lost? What extremities would he suffer, what difficulties undergoe? How great and exceeding things would he promise? In what bonds of firme devotion would he stand engaged? Surely there is nothing that either flesh could sustaine, or Mortality suffer, which he would not most willingly endure, to deliver his endangred soule from eternall torments,

Moderation.

*Cujus cupida
fercula inedia,
cujus januae
carcera men-
dic*

Dan. 9. 6.

*Pet. dam-de ho-
va mortis.*

*Sic mihi diviti-
as, famuli pa-
tienti labores,
Nec minor est
domino servus
in arte suo.
Eccles. 4. 8.*

*Vitam invidi
oculos haberent
in omnibus locis
ut de omnibus
felicitatibus
torquerentur :
Nam quæta
sunt felicitum
gaudia, tanti
invidiorum sunt
gemitus.
Seneca.*

The English Gentleman.

ments. Lastly, for the miserable *Covetous* wretch, who makes great use of his *Coine*, but small use of his *Time*, treasuring up vengeance against the day of wrath ; how carefull is hee in making his barnes larger, in filling his chests fuller, in mhauncing his rents higher; but how respectlesse of that supreme good, wherein all happinesse consisteth ? See, how *Menodemus*-like, hee is ever digging and delving to raise a fortune for his seldome thriving posterity. Thus lives he to become an eternall affliction to himselfe ; in whose person the Poet very properly expressed a *Misers* nature after this manner ;

*Thus doe I digge, thus doe I delve
I enrich my state thereby,
Yet the poorest slave of all I have,
enjoyes as much as I.*

This was one of those vanities which the wisest of *Princes* observed, as incident to the children of men, that many gathered, yet knew not for whom they gathered, having likewise no power to use what God had in his mercy bestowed. Now to give this miserable *Caitiffe* his due *Character*: He is his owne executioner, being good to none, but worst to himselfe. His eye is so fixed on earth, as he finds no *Time* to erect it to heaven. He employes so much *time* in getting and gathering goods, as he reserves no *time* for doing good. He little observes how all earthly things are sweeter in the ambition, than in the fruition, in the affection, than possession. Nor how the circular *World* cannot fill the triangular *Heart*, no more than a *Circle* can fill a *Triangle*; where still there will be some empty corners. He runs on still in desire, labouring of a disease incurable, till death cure him. He encreaseth his cares with his substance, and the more hee addes to his estate, the more hee detracts from his content. *The poore hee hath alwaies with him*, for hee makes all *poore* that deale with him. In brieffe, he is of all others most miserable, because in his *riches* he hath

all

The English Gentleman.

343

Moderation.

Luke 12.

19.

20.

1 Mac. 6. 11.

23.

*Fieri non potest
ut male moria-
tur, qui bene
vixerit. El. f.
Fœbrius. par-
uni. author.*

all his consolation: which like the *Egyptian reed*, will faile him in his confidence, leaving him bare and naked to the testimony of a guilty conscience. For how secure was the *Rich-man* (as he thought) when he invited his wretched soule to take her rest, having much goods laid up for many yeeres; but this selfe security was the occasion of his succeeding misery, for that night was his soule to be taken from him. It is a true saying, that the Devil requires nothing of man but *Security*, for that gives him opportunity of practising his undoing. Now, how bitter is the remembrance of *Death*, much more the unwelcome approach of *Death* to this miserable covetous man, who hath all his peace in his substance? For if nothing be so terrible as *Death*, (as *Aristotle* writeth:) which *Antiochus* feeling sensibly in himselfe, crieth out thus; *Oh into what adversity am I come, and into what floods of misery am I now fallen?* Hee addeth the reason anon after; *For I must die with great sorrow in a strange Land.* Surely then, to the miserable worldling, who hath made a covenant with sin, and a league with transgression, must the approach of *Death* seeme terrible, being to be divided from the staffe of his confidence, from thence to descend without least hope of comfort to the land of forgetfulnesse: for, as it cannot possibly be, that he should dye ill, who hath lived well; so it cannot be, that he who hath lived ill, should dye well: for as the *Scorpion* hath in her the remedy of her owne poison a receit for her owne infection; so the evill man carrieth alwaies with him the punishment of his owne wickednesse, the which doth never leave (so incessant is the torment of a guilty conscience) to wound and afflict his minde, both sleeping and waking: so as to what place soever he betake him, he cannot so privately retire, but feare and horror will awake him; nor fly so fast, though hee should take the wings of the morning, but fury and vengeance will overtake him. Having thus far proceeded.

Moderation.

Moderation of
the Passions of
the minde re-
duced to two
Subjects.

Ioy.

Iob 31. 25.
Hester 5. 12.
Ecclef. 2. 2.
Dan. 5. 1, 2, 3,
&c.

Iob 31. 29.

PROV. 10. 23.
Esay 5. 12.
Iob 24. 15.
Zeph. 1. 9.
Gen. 21. 9.
Iob 17. 6.
Psal. 69. 12.

ded in the treating of such subjects, wherein *Temperance* is required, and of such assailants, by whom she is usually encountred and impugned: it rests now, that I impart my advice briefly touching *Temperance* or *Moderation* of the *Passions* of the minde, whereof (omitting the rest, as having else-where discouried of them) I will onely, and that briefly, insist of these two, the passions of *Ioy* and *Sorrow*.

This passion (to insist on *Ioy* first) requires direction, to order our desires aright in the matter of *Ioy*. Every man loves a glad heart; and wisheth *Ioy*, as the fruit of his labours; but therein many mistake. First, one rejoyceth in his *Substance*, *he hath gotten much*. Secondly, another rejoyceth in his *Promotion*. Thirdly, another doateth upon that *mad mirth* which *Salomon* speakes of. Fourthly, another rejoyceth in a *Table richly deckt*, an over-flowing cup, a faring deliciously every day. Fifthly, another rejoyceth at the *destruction* of him, whom he hates. Sixthly, another rejoyceth in sinne, and wickednesse. *It is a pastime to a foole to doe wickedly*. It is the *Drunkards joy* to be at the cup early, and to sit till the wine hath enflamed them. The twilight glads the heart of the *Adulterer*. The *Oppressour* danceth upon the threshold of him that is oppressed. *Ismael* geereth at *Isaac*. Holy *Iob* was as a *Tabret* to the godlesse ones; and the *Drunkards made songs* on *David*. But this is not that *Ioy* which is required; because the foundation of this *Ioy* is grounded on sinne: wherefore we are to find a *Ioy* more pure, more permanent: for the *Ioy* of the wicked is short, but the *Ioy* of the righteous shall endure for ever. This *Ioy* which we are to seeke, and whereon we are to ground our sole content, is no carnall but a spirituall *Ioy*: the *Ioy* of our hearts, the divine Melody of our soules, conclude with the blessed Apostle; *God forbid that we should reioice in any thing, but in the Crosse of Christ, and him crucified*: For in this did all the Saints

and

The English Gentleman.

and servants of God joy, disvaluing all other joy, as unworthy the entertainment of the soule. Wee are to rejoyce likewise, forasmuch as God hath called us not to uncleannesse, but unto holinesse. Wee are to rejoyce in the testimony of a good conscience, being that *continual* feast which refresheth every faithfull guest. We are to rejoyce in our brothers aversion from sinne, and conversion to God; in his prosperity and success in his affaires of state. But above all things we are so to moderate our joy in the whole progresse of our life, that our joy may the more abound in him, who is the crowne of our hope after this life.

The like directions are required in our moderation of sorrow: for there is a *sorrow* unto death; which to prevent, understand this by the way, that not so much the passion, as the occasion enforcing the passion, is to be taken heed of. Sorrow wee may, but not as *Amnon* did, till hee had defiled *Thamar*, for that was the sorrow of licentiousnesse: Sorrow wee may, but not as *Abub* did, till he had got *Naboths* vineyard, for that was the sorrow of covetousnesse: Sorrow wee may, but not as *Josephs* brethren did, grieving that their father should love him more than them, for that was the sorrow of maliciousnesse: Sorrow wee may, but not as *Ionah* did, grieving that the *Ninivites* were not destroyed, for that was the sorrow of unmercifulnesse. Lastly, sorrow wee may, but not as the * *Gergesenes* did, grieving for the losse of their swine, for that was the sorrow of worldlinesse. These sorrows are not so much to bee moderated as wholly abolished, because they are grounded on sin: but there is a religious and godly sorrow, which, though it afflict the body, it refresheth the spirit; though it fill the heart with heavinesse, it crowneth the soule with happinesse. And this is not a sorrow unto sinne, but a sorrow for sinne; not a sorrow unto death, but a sorrow to cure the wound of death. By how much any one (saith

A a

a god

345

Moderation.

1 Thes. 4. 7.

Sorrow.

2 Sam. 13. 2.

1 Kings 21. 4.

Gen. 37. 35.

Ionah 4. 1.

* Or, Gergenes
Joseph 6. 17. & 18.
Matth. 8. 34.

Quò quisque
in terra sua,
in mundum
non venit.

*Moderation.**Via est incipientibus: veritas est proficere tibus: & via tate scitis.**Tho. à Campis in soliloq. animæ sup. 12.**1 Cor. 2. 14.**Bernard.*

a good Father,) is holier, by so much in prayer are his teares plentifuller. Here sounds the Sardon of religious sorrow, the awaker of devotion, the begetter of spirituall compunction, and the sealer of heavenly consolation; being the way to those that begin; trust to those that profitt, and life to them that are perfect. But alas, the naturall man (saith the Apostle) perceiveth not the things of the spirit of God; for they are foolishnesse unto him, neither can hee know them, because they are spirituall discerned. It is true; and this should move us to more fervor of devotion, beseeching the divine assistance to minister strength to our weaknesse, that what is wanting in the flesh, may be supplied by the spirit: yea daily to set our houre-glasse beside us, and observe those precious graines (the minute treasures of time) how swiftly they run thorow the Cruet; whereof not one must fall unnumbered: for as a haire of the head shall not perish, no more shall the least moment of time. Now how healthfull were it (though the carnall man distaste it) to vie teares with graines of sand, that our finnes, being as the Sands of the Sea-shore, that is, numberlesse, might be bound up and throwne into the deepe Sea of eternall forgetfulnesse: so as they may neither rise up in this life to shame us, nor in the world to come to condemne us. Surely, if you would know those blessed fruits which true penitent sorrow produceth, you shall finde, that *He who sows in teares, shall reape in joy*: Neither can any one goe to heaven with drie eyes. May your teares be so shed on earth, that they may be boyled in heaven; so shall you bring your sheaves with you, and like fine flower, being boulded from the bran of corruption, receive your portion in the land of the living. And may this Sacrifice of teares which you offer up unto him, whose eyes are upon all the wayes of the children of men, minister like comfort to your tonles, as they have done to many faithfull members of Christs Church.

The English Gentleman.

347

Moderation.

Church. And let this suffice to have beene spoken of such Subjects, wherein *Moderation* is to be used: for to speake of *Moderation* of sorrow for sinne, I hold it little necessary, seeing most men (so insensible are they of their inward wounds) come rather short of that sorrow which is required, than exceed in any sort the measure that is prescribed.

Da

AS *Moderation* in all the precedent subjects is to be used, so in all and every of them is it to be limited; for to be so Stoically affected (as wee have formerly noted) as not to entertaine so much as modest mirth, or approve of the *temperate* and *moderate* use of those things, which were at first ordained for the use and service of man, digressing as farre from the rule of *moderation* in restraint, as the profusely minded *Libertine* doth in excess. How hard a thing is it then to observe with indifferency an equall or direct course herein, when either by leaping short or over, wee are subject to error? So saith blessed *Cramer*; *Some lose their game by short shooting, some by over-shooting: some walke too much on the left hand, some too much on the right hand.* Now to propose what forme of direction is best to be observed herein; wee will take a view of those Subjects, whereof wee formerly treated, and set downe in each of them what *Moderation* is to be used. All waters are derived from three waies or currents; springing either by *fountaines* and *spring-heads*, from the bowels of the earth inwardly drained; by *rivers* and conduits from those *fountaines* derived: or *haile* and *snow* from the earth extracted, where some ascend, some descend: so *passions* are three waies moved in our bodies; by *humours* arising out of our bodies; by externall senses, and the secret *passage* of sensuall objects; or by the *descent* or commandement of reason. Now to insist on the motion or

Wherein Moderation is to be limited.

Moderation.

Aug. Soliloq.
cap. 12.

1 John. 2. 16.

Concupiscence
of the flesh.

Gen. 34. 1.

1 King. 21. 2.

1 Sam. 11. 2.

Judith 16. 11.

Gen. 25. 30.

Dan. 4. 27.

Esther 7. 10.

Dan. 5. 1.

effect of each passion we shall not greatly need, having sufficiently touched them in our former discourse; we will therefore upon a review of those severall subjects, Lust, Ambition, Gorgeous apparell, Luscious fare, Company-keeping, &c. reduce them and the occasion of them to those three troubled Springs, from whence miserable man, by meanes of the immoderate appetite of Sinne, sucks the banefull poyson of sinne; The *Concupiscence* of the *Flesh*, the *Concupiscence* of the *eyes*, and the *Pride of life*: for *whatsoever is in the world* (as a good Father noteth, and as the blessed Apostle himselfe affirmeth is one of these. As first, whatsoever suiteth or sorteth with the desire or delicacy of the *flesh*, ministers fuell or matter to feed the *Concupiscence* thereof. Now this fleshly Libertine takes no delight in the *Spirit*, but in the *Flesh*; hee loves to be cloathed in purple and fare deliciously every day; he loves to keepe company with those comforts and of ruine milery, who drinke till they be inflamed, and delight themselves in the pleasures of sinne. Secondly, whatsoever relistheth of vanity, ministers him objects of content, to feed the unsatiate *concupiscence* of his *eyes*: which *eyes* like *Dinah*, stray from him, fixing themselves upon some vaine object, which suits ever best with his choice, who owes them, and so conveyes some present but perfunctorie delight unto him. As if he be *covetous*, they shew him *Nabors vineyard*; if *wanton*, a beauteous *Bersheba*, or the sandals of *Isidre*, which ravished the eyes of *Holofernes*; if *dimty-mouth'd*, *Jacobs* red portage; if *proud* the silkes of *Tyre*; in brieft, they fit every one with an object according to his condition. Lastly, whatsoever may minister content to the *proud* and high-minded man, who walkes upon his Turrets, saying, *Is not this great Babel which I have builded?* is suggested to him; warring him in minde of *Hamans* honour, but never of *Hamans* Ladder; telling him of *Balthazars* birth-day,

day, whereon he feasted royally. but never o this last day, whereon he died fearfully, shewing him *Herods* garment which shone as the Sunne, and of his applause, *The voice of God and not of man*; but never of the eclipse, of that Sunne, when he became so loathsome, as his smell could be endured by no man. Now to propose our rules of limitation in the *Moderation* of these: As we are commanded to subdue the *flesh* with those inordinate affections, which arise from the infirmities thereof; so are wee not enjoined to kill the *flesh*, for so should we digresse from the rule of humanitie: for no man hateth his owne *flesh*, but loveth and cherisheth it. No; our righteousnesse in this life, which may be rather said to consist in the remission of finnes, than perfection of vertues, as it is to be furthered by all ordinary and direct meanes, so are we not to transgresse that law, line, or limit, which is prescribed. We must cut off our members with a knife, but our carnall affections with a holy and mortified life. Whence it is, that *Origen* was justly punished by using too little diligence where there was great need, because he used too great diligence where there was little need. For, *goldning* himselfe, he prevented himselfe of a greater conquest: for there is no mastery to get the mastery of sinne through disablement. For as he that surcasseth but then from sinne, when he can sinne no more, forsaketh not his finnes, but his finnes forsake him; so hee who disableth himselfe for committing sinne, lest his abilitie should draw him to sinne, disableth not his finnes, but his finnes disable him: for howsoever he hath disabled the *act* of sinne, he hath not suppressed the *occasion*, which resteth not so much in the *act*, as in the *desire* to sinne. No lesse worthy was *Democritus* error of reproving; who was blinded before he was blind: for a Christian need not put out his eyes for feare of seeing a woman; since howsoever his bodily eye see, yet still his heart is blinde

Moderation.

Dan. 5. 30.
Ags 12. 22.

Qui modò immortalis vocabar, &c. Eueb.

Ephes. 5. 29.

August de civit. Dei. l. 19. c. 27.

Tertul. lib. de peniten. initio.

Quem de flumine Gallo, qui per Phrygiam labitur, propinasse arbitramur: de quo quicumque bibet, tanstoperè insanire solet, ut seipsum iuicocaturus est, pomp. Latius de sacerdot. Blos.

Tertul. in Apolog. c. 45.

Moderation.

Psal. 111. 8.

Noctium A. ii.
carum li. 9. c.

13:

against all unlawfull desires. The princely Prophet saith indeed. *Lord turne away my eyes from vanitie*; but this *turning* doth not so much imply the *look* of the eye, as the *lust* or assent of the heart. Neither is it so requisite to make a *covenant* with our eyes that they shall not *look* upon a woman, as to make a *covenant* with our hearts that they may never *lust* after a woman. In like sort, if any intemperate or immoderate desire to *luscious fare* or *delicious drink* should surprize us, whose subtill fumes unrivet each joynt of the memory, and loosen the cement which held it fast; (for you shall ever note, as I said before, that deepe drinkers have but shallow memories:) wee are so to prevent the abuse, that we contemne not the *moderate* and healthfull use of them. For as to use them in excesse is to abuse them, so not to use them at all is to contemne or neglect Gods providence in them. We must not say with the Epicure, *Let us eat and drinke, for to morrow wee shall die*; but rather let us eat and drinke, as if to morrow we should die; remembring that strict account which every one must give of the use or abuse of Gods creatures: for it is not the use, but abuse which produceth sinne. So as *Thracius*, whom I formerly touched, and of whom *Aulus Gellius* writeth, covertly glancing at his folly, was for any thing that I can see, even at that time most of all drunken, when he cut downe all his vines, lest he should be drunken. Likewise in the quest or pursuit of honour, as it is *ambition* to hunt after it, undeserved; so it is the most apparent testimonie of true and approved vertue, to obtaine it undesired. For this reluctancie to receiving of honour, can never be without some mixture of *pride*: for they would have the world to observe, how well they deserve it; and againe, their humility (which is seldome in these without some tincture of vaine-glory) in that they so little desire it. So as, these popular and fire spirits, whose only aymes are to digni-
fie

fit themselves, deserve no sharper curbe for over-valuing themselves, than these, who pride themselves in their humilitie, deserve for counterfeiting a kinde of debasing or dis-valuing of themselves to the eye of the world. Whence I might take occasion to speake of those precise Schismaticks, who cannot endure any precedencie or prioritie of place to be in the Church, but an equalitie of Presbyterie; but I will leave them to a sharper censure, till they be thoroughly cured of their distemper.

Now for the second motive to sinne, which is the *Concupiscence of the eye*; as it is so to be moderated that it stray not, so should it be so directed that it sleepe not; sleepe not, I say, in the survey of that, for which it was created. The *eye* strayeth, when it coveteth what it should not; it sleepeth, when it retireth from what it should: it strayeth, when it lusteth after a strange woman; it sleepeth, when it readeth not the law of God, to reclaime it from lusting after a strange woman: it strayeth, when it lusts after *Naboths* vineyard; it sleepeth, when it lookes not after Gods vineyard. Neither is the *eye* so to be limited, as if contemplation were only intended; for as it is not sufficient to pray, unlesse we practise as well as pray; so is it not sufficient to looke upon the Law, unlesse wee live after the Law on which we looke. We reade that *Abraham* buried *Sarah* in the cave of *Macpelah*, that is, in a double Sepulcher. He that burieth his minde in knowledge only, without any care of practice, hee buries *Sarah* in a single Sepulcher: but he that buries his minde, as well in the practice and feeling of religion, (which is all in all) as in the knowledge and understanding of it, he buries *Sarah* in a double Sepulcher: and so must all wee doe which are the true children of *Abraham*: for then with *Abraham* burying our spirit in a double Sepulcher, wee shall with *Elizens* have a double Spirit; a spirit that as well doth,

Moderation.

Concupiscence
of the eye.

Gen. 23. 19.

2 King. 29. 15.

Moderation.

1 Cor 13. 1.

*Corporis interius, sed corde
exterius.**Bernard. Med.
cap. 8.**Columella lib.
5. cap. 9.**Factorem quem,
ab illis prius
emississe, ab ore
denovo recipit.
Plin. in Nat.
hist. Elian.
Gerson.*

as teacheth. Otherwise, we are but *sinking Cymbals*, making only a sound of religion, without any sound or sincere profession: being (as that honey-tongued Father saith) *in body inward, but in heart outward*. Now the *eye*, as it is the tenderest and subtillest organ of all others, so should the *Object* on which it is fixed, be the purest and clearest of all others. The *Eagle* accounts those of her young ones bastards, which cannot fixe their *eyes* upon the Sunne, and with equall reflection (as it were) reverberate the beaming vigour or splendour thereof: which should bee the *Emblems* of divine contemplation; teaching us, that howsoever we have our *feet* on earth, we late to have our *eyes* in heaven: not by prying too saucily into the sealed Ark of Gods inscrutable will, but by meditating ever of him, so to rest in him, that after earth we may for ever rest with him. It is observed by profest *Oculists*, that whereas all creatures have but foure *muscles* to turne their *eyes* round about, man hath a *fift* to pull his *eyes* up to heaven. How farre divert they then their *eyes* from the contemplation of that *object*, for which they were created, who cannot see their neighbours ground but they must cover it, nor his beast but they desire it: nor any thing which likes them, but with a greedy *eye* they *beare* it? So large is the extent or circuit of their heart to earthly things, as they can see nothing but they instantly desire; so strait is the circumference of their heart to heavenly things; they set no minde on them, as if altogether unworthy their desire. So as I cannot more aptly compare these idolizing worldlings to any thing, than to the bird *Ibis*, which is of that filthy nature, as she receives those excrements in as her mouth, which she had purged before from her gurs. Neither doe they resemble this bird only in respect of their bestiall or insatiate nature, but also in the unbounded extent of their heart. *Oris Apollo* writeth, that the *Egyptians* when they would

would describe the *beast*, paint that bird which they call *Ibis*; because they thinke that no creature, for proportion of the body, hath so *great* a heart as the *Ibis* hath. Neither hath our worldly *Ibis* a lesse heart to the filthy desires of the world, being or necessity forced to leave the world, before he can leave desiring the things of this world: for their *eyes*, *Satan*-like, come from compassing the whole earth, esteeming no joy to the worldling, like much enjoying; yet am I not so rigorously affected, or from feeling of humanitie so farre estranged, as with *Democritus*, to move you to pull out your *eyes*, that the occasion of temptation might be removed, by being of your *eyes*, those motives to temptation, wholly deprived. Nor with that inamored *Indian*, to wish you to fix your *eyes* upon the beames of the Sunne, till they were scared, that the sight of your Mistresse might not move your disquiet. No; enjoy your *eyes*, and make them directers to guide you, not as blind deceitfull guides to entrap you; use the *object* of this sense, but weane it from assenting to concupiscence; concluding ever with that good remembrance, *May that object bee from our eyes removed, which makes us from our deare Lord divided.*

Now for the last Motive, which is the *Pride of life*; it was *Lucifers* sinne, and therefore should be each true *Christians* scorne. For this sinne (saith an ancient and leached Father) are the children of the kingdom throwing into *darknesse*: and whence cometh this, but because they ascend up unto that *Mountain*, unto which the first *Angel* ascended, and as a *Devill* descended? Hee who entertaineth this Motive, is an *ambitious* man, who (as one rightly observeth) may be well and fitly simlized with the *Chameleon*, who hath nothing in his body but Lungs; so the badge of the *ambition* is to be windy and boisterous: whereas, if hee would measure all his undertakings, rather by the *dignity* of the thing, than the

Ambition

Moderation.

Aristo.

*Erga mundum
b. beamus ocu-
lum velotium.*

Pride of life.

*August. Soliloq.
cap. 19.*

Moderation.

*Omnia metiri
malum dignita-
te quam Amb-
itione. Plin. in
epist.*

* Judging of
another con-
sisteth in these
three points :
First when a
man doth well,
to say he doth
evill.
Secondly, whē
a man doth e-
vill, to say that
man doth
worke.
Thirdly, when
a thing is
doubtfull to
take it in the
worser part.
*Vid. Annal.
Stow.
Laert in vit.
Pittaci.*

Ambition of his minde, he should finde as much content as now he finds disquiet. It was the rule of a wise Statesman, and well deserves it the observance of every private person, but especially of such who sit neere the Sterne of State ; not to suffer any *ambitious* heat transport him, but to measure all things according to their dignity and worth : and withall, rather to refer the opinion of themselves and their actions to the censure of others, and freely put themselves to be weighed in the judicious scale or ballance of others, than to be approvers of themselves without the suffrage of others : for certainly, as there is no humour more predominant than *Ambition*, nor apter to make man forgetfull of himselfe ; so he who is of a haughty and proud disposition * dis-values all others, purposely to prize his owne-deserts at an higher estimate. I remember with what character that proud *English* Cardinall was decoloured, who bare so great stroke in this Kingdome, as it was in his power to shake the foundation of *Monasteries*, and from their ruines to raise his owne structures ; that hee was so puffed up with *Ambition*, as hee preferred the honour of his person, before the discharge of his Profession. Surely that sentence was verified in him, *Promotion declares what men bee* ; for never was his Nature throughly discovered, nor his inside displayed, till his out-side was with the *Cardinalls* Pall graced. How necessary is it then for man, being more subject to *Pride* himselfe in his height, than with patience to receive a fall, to learne how to moderate his acception of honour, before he come to honour ? For I doe not so *limis* him, as if he should not at all receive it, but rather how hee should demeane himselfe having received it. Neither in *Ambition* only, but in that attire of sin, gorgeous *apparell*, is the like limitation to be used : for herein are we to observed such decencie, as neither the contempt thereof may tax us of irregular carelesnesse, nor affectation

affectation thereof evince us of too singular nicenesse: for the *former*, as it implies a carelesse indifferencie, so the *latter* argues an effeminate delicacy: for God hateth no lesse in man this *flesh* and *lustfulness*, than he hateth too much *neatenesse* and *nicenesse*. Yea, I have oft-times observed no lesse *pride* shrouded under a thred-bare cloake, than under a more sumptuous coat, So as, *Antisthenes* went not farre awrong, who seeing *Socrates* shew his torne cloake, shewing a hole thereof unto the people; *Luc*, quoth he, *thorow this I see Socrates vanitie*. It is not the *Hood* which makes the *Monke*, nor the *Cloake* which makes the *Philosopher*; but the Disposition of the minde, which makes him a true or false professour. It is good therefore, in the use of these things to observe the end for which they were ordained; now *apparell* was not ordained to pride us in it, but to be kept warme by it. *Peter Martyr* sheweth, that *Cloathing* doth keepe the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the ayre. This then being ordained for necessity, is not to be used for vain-glory: for howsoever (to such excesse of vanity is this age growne) that *fashion* is esteemed *newest*; which is *newest*; discretion will informe you better, and tell you that *fashion* is of all other the *choicest*, which is the *comliest*. But that these three maine Motives to temptation, and profest assailants of *Moderation*, I meane, *Concupiscence* of the *flesh*, *Concupiscence* of the *eyes*, and *Pride* of *life* may be the better resisted, incessant *Prayer* is to be used. For *Prayer* is Gods honour, Mans armour, and the Devils terrour; it is Gods oblation, Mans munition, and the Devils expulsion. By *Prayer* are those Treasures digged, which faith in the Gospell beholdeth. As it is then Gods *Sacrifice*, let it be Mans *Exercise*, that it may defeate the Devils malice: saying with blessed *Augustine*; "Behold, "O Lord my God, the whole world is full of the snares
" of

Moderation.

TS
pallium video,
philosophum
non video.

TS
Comment. in
1 Regum cap. i.

Chrysost. lib. de
orando Deo.

August. Soli. 93;
cap. 12.

Moderation.

“of *Concupisence*, which they have prepared for my
 “feet, and who shal escape them? Truly he, from whom
 “thou shalt take away the *pride* of his *eyes*, that the
 “*Concupisence* of his *eyes* may not leaze upon him; and
 “from whom thou shalt take away the *Concupisence*
 “of the *flesh*, that the *Concupisence* of the *flesh* may not
 “surprize him; and from whom thou shalt take away
 “an irreverent and unbridled *minde*, that the *pride* of
 “*life* may not craftily deceive him. O happy hee, to
 “whom thou shalt doe this! surely hee shall passe his
 “dayes in safety! Thus farre have I proceeded in dis-
 “course touching both manner and matter, how and
 “wherein *Moderation* is to be limited. Where, in the
 “pursuit of *honour*, as I would have you no *Canius*, too
 “Stoically to contemne it; so no *Cassius*, too tenderly to
 “affect it: Likewise in the pursuit of *Wealth*, as I would
 “have you no *Mimus*, too scornfully to hate it; so no
 “*Midas*, too slavishly to hugge it: Likewise in the pur-
 “suit of *Fancie*, as I would have you no *Arminius*, too
 “severely to loath it; so no *Arsenius*, too dearely to love
 “it: Likewise in *Fare*, as I would have you no *Pythagoras*,
 “too rigorously to abstaine from it; so no *Diagoras*, too
 “riotously to epicure it: Likewise in *Apparel*, as I would
 “have you no *Diogenes*, too carelesly to use it; so no *De-*
 “*mosthenes*, too curiously to chuse it: Lastly, in *Plea-*
 “*sure*, as I would have you no *Philopomenes*, too strictly
 “to despise it; so no *Philoxenus*, too highly to prize it.
 “For *Origen* himselfe eunuching, *Democritus* his eyes
 “blinding, *Crates* his money drowning, and *Thracius* his
 “vines destroying, no lesse offended (as we have before
 “observed) in exceeding the limit by Nature proposed,
 “than the Libertines of their time, came short of that rule
 “which *Moderation* had prescribed. But drawing neere
 “shore, I am now to descend to the last branch of this
 “*Observation*, treating of the *Accomplished* and which at-
 “tends *Moderation*.

AS there is no *Art* or *Science* which hath not some especiall *end*, to which it is properly directed; so is there no *Virtue* which workes or actuates not for some *end*; in the acquisition whereof it is fully satisfied. Now touching this *end*, whereto all vertues were and are properly directed; both Heathen and Divine Philosophers with one consent have concluded it to be that *Summary* or *Supreme good*, than which nothing could be better in respect of the fulnesse, higher in respect of the worthinesse, or safer in respect of the securenesse. But how different in opinion the ancient Philosophers have beene touching this *Summary* or *Supreme good*, what it should be, or wherein it might be properly said to consist; there is none having bene conversant in their *Ethicks*, but he sufficiently knowes it. So as *Pierre* reporteth, that these ancient Philosophers have held and maintained two hundred threescore and eight severall opinions concerning *Felicity*. Where some placed their *Summary good* in *Honours* or preferments, others in *Pleasures* or delights, but few in that true or accomplished *Felicity*, the testimony of a good conscience, which only makes man happy; and without which, enjoying all, hee enjoys nothing: for were this *Felicity* or *accomplished end*, to which all vertues are properly directed, to be found on Earth, then were the hopes of many good and vertuous men frustrated, whose thoughts are so farre above the foundation of earth, or all those perfunctory delights, which this low Theater can afford; as they have esteemed such men of all others most miserable upon earth, whose thoughts were not erected above earth, but flaved to the desires of this life, as if their hopes extended no farther. No, in vaine were those many sighings and groanings in the spirit, those incessant labours and watchings, which the faithfull so willingly undergo, if there were no happinesse save onely in enjoying the delights of this life; the fruition whereof, as they tender no true

sweet-

Moderation.

Of the accomplished end which attends Moderation.

Lib. de Philosophia apud Aug. de Civitate Dei. lib. 19. cap. 1.

The difference betwixt the *Ethick* and *Christian Ethick*, in the opinion of *Felicity*.

Moderation.

Prov. 10. 17.

August.
Bernard.

sweetnesse, so are they ever attended by sharpe repentance. For howbeit, every one be reputed *worthy*, if he be *wealthy*, and nought if he be needy; yet when Sinne; having three punishments, *Fear*, *Shame*, and *Guilt*; *Fear* of judgement, *Shame* of men, and *Guilt* of conscience: shall convent and convict him, hee shall finde that *riches cannot deliver in the day of wrath*. So as howsoever the sin seeme sweeter, the sting of sin shall wound his heart: *For the bread of deceit is sweet to a man, but his mouth shall be filled with gravel*. Likewise the *High-minded* man, whose heart hath bene onely set on Titles of *honour*, howsoever he seem'd raised or reared above the pitch of common earth, disdaining these poore wormelings, who had the selfe-same *Maker*, though interiour to this high *Cedar* in *honour*; when he shall be forced to call *Corruption* his mother, and *wormes* his brethren and sisters; when hee must leave that high *Babel*, which his pride erected; those worldly smelling *Tumours*, his slippery honours, which he once enjoyed; those *Sycophants*, the followers of greatnesse, which he so much affected; yea, the world it selfe, where all his imaginary glory was stored; hee shall then finde *goodnesse* to be farre better than *greatnesse*, and worldly dignity to adde fuell to those *Fiols*, which he hath worthily incurred. Likewise the *Voluptuous* man, as hee hath enjoyed the treasures of sinne for a season, sported him in his *beds of Ivory*, feasted royally, sared deliciously, and fed all his miserable *senses* with a loathed satiety, he shall feelee that the pleasure of sinne was finall, but the *punishment* due to sinne eternall; hee shall feelee a *worme* ever gnawing, never ending, fiery teares ever streaming, never stinting, griefe ever griping, never ceasing; death ever living, never dying; yea, that *worme* which gnaweth and dieth not, that *fire* which burneth and quencheth not, that *death* which rageth and endeth not. But if punishments will not deterre us, at least let rewards allure

allure us. The faithfull cry ever for the approach of Gods judgement; the reward of immortality, which, with assurance in Gods mercies, and his Sonnes Passion, they undoubtedly hope to obtaine; with vehemency of spirit inviting their Mediator: *Come Lord Iesus, come quickly.* Such is the confidence or spirituall assurance which every faithfull soule hath in him, to whose expresse Image as they were formed, so in all obedience are they conformed, that the promises of the Gospell might be on them conferred and confirmed. Such as these care not so much for possessing ought in the world as they take care to lay a good foundation against the day of triall, which may stand firme against the fury of all temptation. These see nothing in the world worthy their feare. *a This only* (say they) *is a fearefull thing, to feare any thing more than God.* Their feare nought in the world worthy either their desire or feare, and their reason is this, *c There is nothing able to move that man so feare in all the world, who hath God for his guardian in the world.* Neither is it possible that he should feare the losse of any thing in the world; who cannot see any thing worthy having in the world. So equally affected are these towards the world, as there is nothing in all the world, that may any way divide their affection from him, who made the world. Therefore may we well conclude touching these, that their *Light* shall never goe out: For these walke not in darkness, nor in the shadow of death, as those to whom the light hath not as yet appeared: for the *Light* hath appeared in *Darkness*, giving light all the night long to all these faithfull beleivers, during their abode in these *Houses of Clay*. Now to expresse the Nature of that *Light*, though it farre exceed all humane apprehension, much more all expression: *Clemens* understandeth by this *Light*, which the *Wise women*, to wit, *Christs spouse*, kept by means of her candle which gave *light* all the night long, the *heart*.

and

Revel. 22. 20.

a φοβερὸν ἔστι
μη τὸ φοβεῖσθαι
τι ἢ τὸ θεῶν
φοβῆσθαι.

Nazian.

b Qui nil daret
in mundo quod
apparet, nihil
est quod de
mundo perit.
mesit. Ciprian
c Quid tibi dese-
culi metus est,
cui in seculo
Deus utro est?
ibid.

De hoc die lux
proficit sed non
deficit. Aug.

Τὸν ἀγνὸν
λογισμὸν, ἀ-
κρίτους λό-
γους appellat
Clemens.

Moderation.

August. de Ci-
uit. Dei. lib. 21.
cap. 6.

Tract. 49 in 1o.
Vnde mors in
animi? quia
non est fides.
Vnde mors in
corpore? quia
non est anima.
Ergo ani-
mae anima est
fides.

and he calleth the *Meditations* of holy men, *Candles* that never *goe out*. Saint *Augustine* writeth, among the *Pagans* in the Temple of *Venus*, there was a *Candle* which was called *Inextinguishable*: whether this be or no of *Venus* Temple, wee leave it to the credit of antiquity, onely *Augustines* report we have for it; but without doubt in every faithfull hearer and keeper of the Word, who is the Temple of the Holy Ghost, there is a *Candle* or *Light* that never *goes out*. Whence it appears that the Heart of every faithfull soule is that *Light* which ever shineth, and his *faith* that virgin *Oil* which ever feedeth, and his *Conscience* that comfortable *Witnesse* which assureth, and his devoted *Zeale* to Gods house, that *Scale* which confirmeth him to be one of Gods chosen, because a living faith worketh in him, which assures him of life, howsoever his outward man, the temple of his body, become subject to death. Excellently saith Saint *Augustine*: *Whence comes it that the soule dieth? because faith is not in it. Whence that the body dieth? because a soule is not in it. Therefore the soule of thy soule is faith.* But forasmuch as nothing is so carefully to bee sought for, nor so earnestly to bee wrought for, as purity or uprightnesse of the heart: for seeing there is no action, no studie, which hath not his certaine scope, end, or period; yea, no Art, but laboureth by some certaine meanes or exercises to attaine some certaine proposed end; (which end surely is to the Soule at first proposed, but the last which is obtained:) how much more ought there to be some end proposed to our studies, as well in the exercises of our bodies; as in the readings, meditations, and mortifications of our mindes (passing over corporall and externall labours) for which end those studies or exercises were at first undertaken? For let us thinke with our selves, if we knew not, or in mind before conceived not, whither or to what especiall place we were to run, were it not a vaine taske
for

The English Gentleman.

for us, to undertake to run? Even so to every *Action* are wee to propose his certaine *end*: which being once attained, wee shall need no further striving towards it, being at rest in our selves by attaining it. And like *end* are we to propose to our selves in the exercise of *Moderation*, making it a subduer of all things which *fight against the spirit*, which may bee properly reduced to the practising of these foure; overcoming of *anger* by the spirit of *patience*; *wantonnesse* by the spirit of *continence*; *pride* by the spirit of *humility*, and in all things unto him whose *Image* we partake, so neerely conformed, that like good *Proficients* wee may truly say with the blessed Apostle, *Wee have in all things learned to be contented*.

For the first, to wit, *Anger*, as there is no passion which makes man more forgetfull of himselfe; so to subdue it, makes man an absolute enjoyer of himselfe. *Athenodorus* a wise Philosopher, departing from *Augustus Caesar*, and bidding him farewell, left this lesson with him, most worthy to bee imprinted in an Emperours brest; *That when he was angry, hee should repeat the foure and twenty Greeke letters*. Which lesson received *Caesar* as a most precious jewell, making such use thereof, as he shewed himselfe no lesse a Prince in the conquest of this passion, than in his magnificence of state, and majesty of person. No lesse praiseworthy was that excellent sovereignty which *Archias* had over this violent and commanding passion, (as we have formerly observed) who finding his servants loitering in the field, or committing some other fault worthy reproofe, like a worthy master, thought it fit first to over-master himselfe, before he would shew the authority of a Master to his servants: wherefore perceiving himselfe to be greatly moved at their neglect, as a wise *Moderator* of his passion, hee would not beate them in his ire, but said; *Happy are yee, that I am angry with you*.

Bb

In

361

Moderation.

*Vid. Lansburg.
in Phætra di-
vini Amoris.*

Anger.

This might be
instanced in
our late *Fleet-
street* tumult.

DS

*Plutarch in
Aposteg. Rom.*

DS

Cic. Tus. lib. 4.

Perfection.

*Ira mortalium
debet esse mor-
talis, Efflant.*

Wantonnesse.August.

In brieft, becaufe my purpofe is only to touch thefe rather than treat of them, having fo amply difcourted of fome of them formerly; as *the Sunne is not to goe downe upon our wrath*; fo in remembrance of that *Sonne of righteousneffe*, let us bury all *wrath*: fo fhall wee be freed from the *viols of wrath*, and appeare blameleffe in *the day of wrath*. For in peace fhall wee defcend to our graves without fighing, if in peace we be angry without finning.

Secondly, *wantonnesse*, being fo familiar a *Darling* with the flefh, is ever waging warre with the fpirit; ſhe comes with powdered haire, painted cheekes, ſtraying eyes, mincing and meafuring her pace, tinkling with her feet, and uſing all immodesty to lure the unwarie youth to all fenſuality. *Theſe light professors* as (*St. Ierome to Marcella ſaith*) *are maſters of ſcandall to Chriſtians eyes*; thoſe *eye-fores* which wound the inward man with the ſting of anguiſh. Now what receipt better or more ſoveraigne to cure this malady, than to take away the cauſe which begets this infirmity? And what may wee ſuppoſe the cauſe to be, but the complacency of the fleſh? when wee labour to ſatiſfie our deſires, and give eaſie reines to our affections. "For the fleſh while ſhe is obedient, becomes a ſervant to the ſoule: ſhe governeth, the other is governed: this commandeth, that is commanded: but having once begun to uſurpe ſhee will ſcarcely ever become a faithfull and loyal ſubject. What neceſſity then is there enjoyned us to ſtand upon our guard, when wee have a *Tarpeia* within our gates, ready to betray us to our profefſed enemy? With what continuall and inceſſant labour ought wee to imploy our ſelves, that this untamed *Iobaiſte* might bee ſo tired and wearied, that all inordinate motions might be extinguished, which by ſloth and want of imployment are ever cheriſhed? Let us then embrace *Continence*, and by power of ſo good a ſpirit diſpoſſeſſe the

The English Gentleman.

363

Perfection.

the bad. Let us not entertaine those dangerous motives to sinne, which like a *Snake* in the bosome, will wound us to death. And what bee those motives? Wanton thoughts and wanton words, which corrupt mens manners with wicked workes. It is a sure note and worthy observance; whensoever any thought is suggested to you, which tasteth of evill, make the doore of your heart fast, lest you give actuall possession to the devill.

Wanton words likewise are dangerous motives to incontinence; the habit whereof being once attained, will hardly be relinquished. So as *Speech*, which *Democritus* calls the *image of life*, being exercised in scurrillity, seemes to deface that *Image*, by laying on it the darke and sable colour of death. For as muddy water is an argument that the *fountain* is troubled; so filthy words are witnesses that the *heart* is corrupted. A good *Tree* brings forth good fruit, a pure *Spring* cleare water, and an uncorrupt *heart* words tending to the edification of the hearer. Now hee, who useth his tongue to filthy communication, incurreth a threefold offence: First, in dishonouring God; Secondly, in sinning against his owne soule; Thirdly, in ministring matter of scandall or offence to his brother. How necessary is it then, to keepe a watch upon our mouth, and a gate of circumstance unto our lips, that wee offend not with our tongue; which like the poisonous *Adder*, stings even unto death, wounding the soule with an incurable dart? Neither doe I, speaking of *wantonnesse*, onely restraints my discourse to incontinence, but to whatsoever else may properly tend to the complacency or indulgence of the flesh; as to tender obedience to her in the desire of luscious and lascivious meats, or the like; including all such as turne the grace of God to *wantonnesse*, making a profession of faith, but denying the power thereof in their life and conversation.

Thirdly, *Pride* that *Luciferian* sinne, whose aerie thoughts

Pride.

Moderation.

August.

Wherein true
content pro-
perly confi-
steth.

thoughts are ever mounting, must bee subdued by the spirit of *humility*. Wee would hold it to be no faithfull part of a subiect, to make choice of no livery but his,, who is a profest foe to his Sovereigne. And what I pray you, doe wee, when we attire our selves in the habiliments of *Pride*; not only outwardly in gorgeous apparell, choicest perfumes, and powdred locks, but likewise inwardly, in putting on the spirit of *Pride*, attended by scornfull respects, disdainfull eyes, and haughty looks? Can wee bee truly termed Subjects? May we, wearing the Devils crest, partake o' the *seamlesse* coat of Christ? May wee expect a Crowne after death, that oppose him who wore a thorny Crowne to Crowne us after death? No; as the *Souldier* is known by his *Colours*, the *Servant* by his *cognizance*, the *Sheepe* by his *marke*, and *coine* by the *stampe*; so shall wee be knowne by our *Colours*, if wee be Christs *Souldiers*, by our *Crest* or *Cognizance*, if his followers, by our *marke*, if his *Sheepe* and *Lambkins*, by our *stampe* or *superscription*, if his *Coine* or *Starling*. O know, by how much wee are the *humbler*, by so much to our Beloved are we the *liker*! Let us resemble him then in all *humility*, that afterwards wee may reigne with him in *glory*. Lastly, that wee may become conformable unto him, whose *image* wee have received, wee are to learne of the blessed Apostle, in *all things to bee contented*. Content (saith the Proverbe) is worth a Crowne, but many Crownes come farre short of this content. Now to propose a rule how this *Content* may be acquired, were a Lesson well worthy our learning: which I could wish might bee as soone learned as proposed: for *Content*, briefly, consists in these two; To bee free from desiring what wee have not, so bee free from fearing to lose what wee already have. Now hee, who seeth nothing in the world worthy desiring, cannot choose but be free from feare of losing, being so indifferent touching the world,

or

The English Gentleman.

365

Moderation.

or whatsoever else he hath in enjoying. For he that neither hath, nor seeth ought in the world which he esteemes worthy his love, enjoyeth nought but he can willingly be content to leave; for no man feareth the losse of that which he doth not love. But to draw neerer a point: these two passions or affections of *desire* and *fear*; *desire* of having more than wee have, *fear* of losing what we already have, may be properly said to have a threefold respect; To the goods or endowments of the *Minde*, of the *Body*, and of *Fortune*. For the first, *Plato* in his *Tymæo* saith; *If a man lose his eyes, or feet, or hands, or wealth, we may say of such a one, hee loseth something; but hee who loseth his heart and reason, loseth all.* For in the wombe of our Mother, the first thing which is ingendred or participates forme, is the *heart*, and the last which dieth, is the same *heart*. So as properly it may be called *Reasons Treasure* or storehouse, where those divine graces are seated, which conferre the best beauty to man, giving him a note of distinction from other creatures, the more to dignifie man. For howsoever all creatures have *hearts*, yet only to man is given an *understanding heart*. Other creatures have *hearts* indeed sensible of present paine, but they cannot recall to minde what is past, or probably collect by what is past, the seasons of times, or issues of affaires likely to entue. In the *heart* of man, there is the *reasonable* power, with which he governeth himselfe; the *irascible* power, with which he defendeth himselfe; and *concupiscible*, by which he provideth for things necessary to relieve himselfe. Now admit we were deprived of that principall blessing, the *intellectuall* part, so as like raving and raging *Orestes*, we were forced to take many blinde by-paths, wanting the means of direction by reason of our wofull distraction, and crying out with *Octavia* in *Seneca*;

*The goods of
the Minde.
Plato in Ty-
maeo.*

*primum oritur
postremum mo-
ritur.*

Moderation.

*Quis me Stygi-
as mittit ad
umbras? Mori
iuvabit, pœna
nam gravior
utce est. Sen.
in Octav.*

Messa'a corvin.

*O, to the spirits below that I were sent,
For death were easie to this punishment!*

Admit, I say, all this ; yet is the afflicted soule to bee content, abiding Gods good leisure, who as he doth wound, so he can cure ; and as he opened old *Tobiths* eyes, so can he, when he pleaseth, where he pleaseth, and as he pleaseth, open the bleered eyes of *understanding*: so with a patient expectance of Gods mercy, and Christian resolution to endure all assaults with constancie, as he recommendeth himselfe to God, so shall he finde comfort in him, in whom he hath trusted and receive *understanding* more cleare and perfect than before he enjoyed. Or admit one should have his *memorative* part so much infeeble, as with *Corvinus Messala* he should forget his owne name ; yet the Lord, who numbrell the starres, and knoweth them all by their names, will not forget him, though he hath forgot himselfe, having him as a *Signet* upon his *finger*, ever in his remembrance. For what shall it availe, if thou have *memory* beyond *Cyrus*, who could call every souldier in his army by his name, when it shall appeare thou hast forgot thy selfe, and exercised that facultie rather in remembering injuries, than recalling to minde those insupportable injuries, which thou hast done unto God? Nay more ; of all faculties in man, *Memory* is the weakest, first waxeth old, and decayes soones than strength or beauty. And what shall it profite thee, once to have excelled in that facultie, when the *privation* thereof addes to thy misery? Nothing, nothing : wherefore, as every good and perfect gift commeth from above, where there is neither change nor shadow of change, so as God taketh away nothing but what he hath given, let every one in the losse of this or that facultie, referre himselfe with patience to his sacred Majestie, who in his change from earth will crowne him with mercy.

Secondly.

The English Gentleman.

397

Secondly, for the goods or blessings of the *Body*, as strength, beauty, agilitie, &c. admit thou wert blinde with *Appius*, lame with *Agésilas*, tongue-tied with *Samius*, dwarfish with *Ivius*, deformed with *Tberites*; though *blinde*, thou hast eyes to looke with, and that upward; though *lame*, thou hast legges to walke with, and that homeward; though *tongue-tied*, thou hast a tongue to speake, and that to *G o d* ward; though *dwarfish*, thou hast a proportion given thee, ayiming heavenward; though *deformed*, thou hast a glorious feature, and not brutish to looke-downward. For not so much by the *motion* of the *body*, and her outwardly working faculties, as by the *devotion* of the *heart*, and those inwardly moving graces, are wee to come to *G o d*. Againe, admit thou wert so mortally sicke, as even now drawing neere shore, there were no remedy but thou must of necessity bid along adue to thy friends, thy honours, riches, and whatsoever else are deare or neere unto thee: yet for all this, why shouldst thou remaine contented? Art thou here as a Countryman, or a Pilgrim? No Countryman sure, for then shouldst thou make earth thy Country, and inhabit here as an *abiding city*. And if a Pilgrim, who would grieve to be going homeward? There is no life but by death, no habitation but by dissolution. He then that feareth death, feareth him that bringeth glad tidings of life. Therefore to esteeme life above the price, or feare death beyond the rate, are alike evill: for he that values life to be of more esteeme than a pilgrimage, is in danger of making shipwracke of the hope of a better inheritance; and he that feareth death as his proffest enemy, may thanke none for his feare but his securitie. Certainly, there is no greater argument offolly than to shew immoderate sorrow either for thy own death, or death of another: for it is no wisdom to grieve for that which thou canst not possibly

B b 4

prevent,

Moderation.

The goods of the Body.

Plut. in vit.

Aul. Gel. Noft.

Attic. l. 5. c. 9.

Sutton. Tranq.

Homer. in ody.

*Certum est
quod morieris,
incertum est
quando, quomo-
do, aut ubi;
quoniam ubi-
que se mors
expectat, in
quoque si sapi-
ens fueris, ubiq;
eam expectabis.*
Bern. in Med. 3

*Moderation.,**Excultit rede-
untem natura,
ut intransit.
Sen.*

prevent, but to labour in time rather to prevent what may give thee occasion to grieve. For say, is thy friend dead? I confesse it were a great losse, if hee were lost; but lost hee is not, though thou bee left; gone hee is before thee, not gone from thee; divided onely, not exiled from thee. A *Princesse* wee had of sacred memory, who looking one day from her Palace, might see one shew immoderate signes or appearances of sorrow, so as shee moved with princely compassion, sent downe presently one of her Pensioners to inquire who it was that so much sorrowed, and withall to minister him all meanes of comfort; who finding this sorrowfull mourner to bee a Counsellor of State, who sorrowed for the death of his daughter; returned directly to his Sovereigne, and acquainted her therewith. *O* (quoth she) *who would thinke that a wise man and a Councillor of our State could so forget himselfe, as to shew himselfe a childe for the death of his childe!* And surely, whosoever shall but duly consider mans frailty vvith deaths necessity, cannot chuse but vvonder why any one should bee so wholly destitute of understanding, to lament the death of any one, since to die is as necessary and common as to be borne to every one. But perchance it may bee by some objected, that the departure of their friend is not so much lamented, for that is of necessity, and therefore exacts no teares of sorrow, being, if spent, as fruitlesse as the doome reverselesse; but their sudden and inopinate departure. Whereto I answer, *that no death is sudden to him that dies well:* for sudden death hath properly a respect rather to the life, how it was passed or disposed, than to death, how short his summons were, or how quickly clozed. *Io. Mathes.* preaching upon the raising up of the vvomans sonne of *Naim* by Christ, vvithin three ho: res afterward died himselfe: The like is written of *Luther*, and many others. As one was choaked vvith a
flie

lie, another with a haire, a third pushing his foot against the tressal, another against the threshold falls downe dead : So many kinde of wayes are chalked out for man, to draw towards his last home, and weane him from the love of the earth. *Those whom God loves*, said *Menander*, *die young* : yea, those whom he esteemeth highest, he takes from hence the soonest : And that for two causes ; the one, is to free them the sooner from the wretchednesse of earth ; the other, to crowne them the sooner with Happinesse in Heaven : For what gaine wee by a long lite, or what profit reape wee by a tedious Pilgrimage, but that wee partly see, partly suffer, partly commit more evils ? *Priamus* saw more dayes and shed more teares than *Troilus*. Let us hence then learne so to measure our sorrow for ought that may or shall befall us, in respect of the *body*, that after her returne to earth, it may bee gloriously re-united to the soule, to make an absolute Comfort in Heaven.

Thirdly, and lastly, for the *goods* or blessings of *Fortune* ; they are not to command us, but to be commanded by us ; not to be served by us, but to serve us. And because hee only in the affaires of this life is the wealthiest, who in the desires of this life is the neediest ; and he the richest on earth, who sees little worth desiring on earth : we are so to *moderate* our *desires* (as I have formerly touched) in respect of those things we have not, that wee may labour to over-master our *desires*, (in thirsting after more than we already have ;) likewise so to temper and qualifie our affections in respect of those things we have, as to shew no immoderate sorrow for the losse of those we have, but to be equally minded, as well in the fruition of those we have, as privation of those we have not. For of all others, there is no sorrow baser nor unworthier, than that which is grounded on the

Moderation.

*omnis introitus,
innumeratus.
Menander.*

*Nazian. in
neb. orat. pro
Caesario.*

*The goods of
Fortune.*

Moderation.

the losse of Oxe, or Cow, or such inferiour subjects. Neither incurre they any lesse opinion of folly, who carried away with the love of their Horse, Hound, or some such creature, use of some prize or conquest got, to reare in their memory some *Obeliske*, or *Monument* graced with a beauteous inscription, to preserve their fame; because (poore beasts) they have nothing to preserve themselves: for howsoever this act seeme to have some correspondence with gratitude, labouring only to grace them who have graced us, rearing a stone to perpetuate their fame, who memoriz'd our Name by speed of foot, yet is it grosse and so palpable to those, whose discretion is a moulder of all their actions, as they account it an act, worthier the observation of an Heathen than a Christian. *Cimon* buried his *Mares*, bestowing upon them specious Tombs, when they had purchased credit in the swift races of the *Olympiads*. *Xantippus* bewailed his *Dogs* death, which had followed his master from *Calamina*. *Alexander* erected a Citie in the honour of *Bucephalus*, having beene long defended by him in many dangerous battells. And the *Asses* may well among the Heathen be adorned with Lilies, Violets and Garlands, when their Goddesse *Vesta* by an *Asses* bray, avoided the rape of *Priapus*. But howsoever these actions among Pagans might carry some colour of thankfulness, rewarding them, by whose speed, fury, agilitie, or some other meanes, they have beene as well preserved as honoured: yet with Christians, whose eyes are so clearly opened, and by the light divine so purely illumined, would these seeme acts of prophanesse, ascribing honour to the creature, to whom none is due, and not to the Creator, to whom all honour is solely and properly due. In briebe, let us so esteeme of all the goods and gifts of Fortune, as of *Ustensils*, fit for our use and service, but of the *Supreme good*, as our chiefeest Solace: "For he who subjected all things to the feet of man, that
"man

"man might be wholly subject unto him, and that man
"might be wholly his, he gave man dominion over all
"those workes of his: so he created all outward things
"for the *bodye*, the *bodye* for the *soule*, but the *soule* for
"him; that thee might only intend him, and only love
"him, possessing him for *solace*, but inferiour things for
"service.

Thus farre, *Gentlemen*, hath this present discourse in-
larged it selfe, to expresse the rare and incomparable ef-
fects, which naturally arise from the due practice of *Mo-*
deration, being indeed a vertue so necessary, and well de-
serving the acquaintance of a *Gentleman*, (who is to be
imagined as one new come to his lands, and therefore
stands in great need of so discreet an *Attendant*). as
there is no one vertue better sorting ranke, not only
in matters of preferment, profit, or the like; but in mat-
ters of reputation or personall ingagement, where his
very name or credit is brought to the testh. Looke not
then with the eye of scorn on such a *follower*: but take
these instructions with you for a fare-well. "Doth
"Ambition buzze in your eare motions of Honour?
"This faithfull *Attendant*, *Moderation*, will dissuade
"you from giving way to these suggestions, and tell
"you, *Ambition* is the high road which leads to ruine,
"but *Humilitie* is the gate which opens unto glory.
"Doth *Covetousnesse* whisper to you matters of profit?
"Here is one will tell you, the greatest wealth in the
"world, is to want the desires of the world. Doth *Wan-*
"tonnesse suggest to you motives of *Delight*? Here is
"that *Herbe of Grace*, which will save you from being
"wounded, and salve you already wounded. In brieft,
"both your expence of *Time* and *Coin*, shall bee so
"equally disposed, as you shall never need to redeeme
"*Time*, because you never prodigally lost it; nor repent
"your fruitlesse expence of *Coin*, because you never
"profusely spent it. Thus if you live, you cannot chuse
but

Moderation.

but live for ever: for ever in respect of those choice
 virtues which attend you: for ever, in respect of
 your good *Example*, moving others to
 imitate you. And for ever, in respect
 of that succeeding glory
 which shall crowne
 you.





THE
ENGLISH
GENTLEMAN.

ARGUMENT.

Of Perfection; Contemplative and Active; The Active preferred; Wherein is consisteth; Of the absolute or Supreme end whereto it aspireth, and wherein it resteth.

PERFECTION.



WE are now to treat of a Subject, which, while wee are here on earth, is farre easier to discourse of, than to find; for *Perfection* is not absolute in this life, but gradual. So, as, howsoever we may terme one perfect or compleat in respect of some speciall qualities, wherewith hee is endued; yet, if we come to the true ground of *Perfection*, wee shall finde it farre above the Sphære of Mortality to ascend to: for man, miserable

Observat. 3.

Perfection.

scerable man, what is he, or of himselfe what can hee, to make him absolutely *perfect*? Exceed he can but nothing but sinne, which is such a naturall imperfection, as it wholly detracts from his primitive *Perfection*. Time was indeed, when man knew no sinne, and in that ignorance from sinne consisted his *Perfection*. But no sooner was that banefull Apple tasted, than in the knowledge of sinne hee became a professant. We are therefore to discourse of such *Perfection*, as we commonly in opinion hold for absolute, though in very deed it appeare only respective and definite; for to treat of that *Perfection* which is transcendent or indefinite, were to sound the Sea, or weigh the Mountaines, so far it exceedeth the conceit of man: yea, I say, to taske humane apprehension to the discussion of that soveraigne or supreme *Perfection*, were as unqually matched, as ever were earth and heaven, strength and weaknesse, or the great *Behemoth*, and the silliest *worme* that creepeth in the chinks of the earth. Let us addresse our selves then to this Taske, and make this our ground; that as no man is simply good but God; so no man is absolutely *perfect* till he be individually united to God; which on earth is not granted, but promised, not effected, but expected; not obtained, but with confidence desired, when these few, but *evill dayes* of our Pilgrimage shall be expired: yet is there a graduall *Perfection*, which in some degree or measure wee may attaine, becomming conformable unto him, whose Image we have received, and by whom we have so many singular graces and prerogatives on us conferred. And this *Perfection* is to be procured by assistance of Gods Spirit, and a desire in man to second that assistance by an assiduell endeavour: Which devout and godly endeavour, that it might be the better furthered, and his glory, by whose grace we are assisted, the more advanced; needfull it were to reduce to our memory, daily and houely these two maine Considerations.

siderations. First, those three protest *Enemies* that insafigably affaile us, which should make us more watchfull. Secondly, that faithfull friend, who so courageously fight for us, which should make us more thankfull: for our *Enemies*, as they are some of them domestick, so are they more dangerous; for no foe more perillous than a bolome foe. Besides they are such pleasing, *Enemies*, as they cheere us, when they kill us; sting us, when they smile on us. And what is the instrument they worke on, but the soule? And what the time limited them to work in, but our life? "Which humours do swel up, sorrowes bring downe, heats drie, aire infect, meat puffed up, fasting macerate, jests dissolve, sadnesse consume, care straineth, security deludeth, youth extolleth, wealth transporteth, poverty dejecteth, old-age crooketh, infirmity breaketh, griefe depresseth, the Devill deceiveth; the world flattereth, the flesh is delighted, the soule blinded, and the whole man perplexed. How should wee now oppose our selves to such furious and perfidious *Enemies*? Or what armour are we to provide for the better resisting of such powerfull and watchfull Assailants? Certainly, no other provision need we, than what already is laid up in store for us, to arme and defend us, and what those blessed Saints and servants of Christ have formerly used, leaving their owne vertuous lives as patternes unto us. Their Armour was fasting, Prayer, and workes of Devotion; by the first, they made themselves fit to pray; in the second they addressed themselves to pray as they ought; in the third they performed those holy duties, which every Christian of necessity ought to performe.

And first, for *Fasting*, it is a great worke, and a Christian worke; producing such excellent effects, as it subiects the flesh to the obedience of the spirit; making her of a commander, a subject, of one who tooke upon her an usurped authority, to humble her selfe to the soules soveraignty

Perfection.

Two Considerations of maine consequence.
Bern. Med. 15.

August. Manual. cap. 8.

The Christians compleate Armour.

Augustin.

Perfection.

Sicut nullus locus vacat à peccando, ita nullus locus vacet à precando.

a Matth. 4. 1. 3.

b Luke 19. 47.

c Marke 4. 38.

d 1 Thes. 5. 3.

e Exo. 17. 11, 12

f Dan 6. 2. 2.

g 2 Paralip. 37.

h 2 Sam. 12. 20.

i Jerem. 37. 15.

Qui copiosiores sunt, & volunt pro arbitrio quisque suo quod visum est contribuunt, & quod ita colligitur apud præpositum deponitur, &c. Iust. Mart. Apol. 2.

Non peccatorem, sed iustum pauperem numerabit, quia in hoc non culpam, sed naturam diligit, &c. Greg. Mag.

soveraignty. Likewise *Prayer*, how powerfull it hath beene in ali places, might be instanced in sundry places of holy Scripture. In the *a* *Desart*, where temptation is the readiest; In the *b* *Temple*, where the Devill is oft-times busiest; On the *c* *Sea*, where the foulds of perils are the nearest; In *d* *Peace*, where security makes men forgetfullest; And in *e* *Warre*, where imminent danger makes men fearfullst: Yea, whether it be with *Daniel* in the *f* *Denne*; or *Manasses* in the *g* *Dungeon*; whether it be with holy *David* in the *h* *Palace*; or heavenly *Jeremie* in the *i* *Prison*: the power and efficacy of *Prayer*, sacrificed by a devout and zealous beleever, cannot choose but be as the *first and second raigne*, fructifying the happy soile of every faithfull soule, to her present comfort here, and hope of future glory else-where. Thirdly, workes of *Devotion*, being the fruits or effects of a spirituall conversation; as *ministring* to the necessity of the *Saints*, wherein we have such plenty of examples, both in divine and humane writ, as their godly charity, or zealous bounty might worthily move us to imitate such blessed Patternes in actions of like *Devotion*. For such were they, as they were both liberall, and joyed in their liberality, every one contributing so much as he thought fit, or pleased him to bestow. And whatsoever was so collected, to the charge or trust of the Governour, or Disposer of the stocke of the poore, was forthwith committed. Here was that *poore-mans Box*, or indeed *Christs Box*, wherein the charity of the faithfull was treasured. Neither did these holy Saints or Servants of God, in their *Almes* eye so much the quality of the person, as his *Image* whom he did represent. And herein they nourished not a *sinner*, but a *righteous begger*, because they loved not his *sinne*, but his *nature*. But now, because wee are to treat of *Perfection*, in each of these we are to observe such cautions, as may make the worke *perfect* without blemish, and pure from the mixture of flesh.

As

The English Gentleman.

As first in that godly practice of *fasting*, to observe such mediocrity, as neither desire to bee knowne by blubbered eyes, hanging downe the head, nor any such externall passion may tax us to bee of those *Pharisees*, whose *devotion* had relation rather to the observance of man, than the service of God; neither so to macerate the body, as to disable it for performing any office which may tend to the propagation of the glory of the Highest. For the first institution of *Fasts*, as it was purposely to subdue the inordinate motions of the flesh, and subject it to the obedience and observance of the spirit; so divers times were by the ancient *Fathers* and *Councils* thought fitting to be kept in holy abstinence, of purpose to remove from them the wrath of God, inflicted on them by the sword, pestilence, famine, or some other such like plague. S. *Gregory* instituted certaine publike *Fasts*, resembling the *Rogation* weeke, with such like solemn processions against the plague and pestilence, as this *Rogation*-weeke vvas first ordained by another holy Bishop to that end. As for the *Ember-daies*, they were so called of our ancient forefathers in this Countrey, because on these *fasting daies* men ate bread baked under *embers* or ashes. But to propose a certaine rule or forme of direction, there is none surer or safer, than that which we formerly proposed: "So to nourish our bodies, that they be not too much weakened, by which meanes more divine offices might be hindred; and againe, so to weaken our bodies, that they bee not too much pampered; by vvhich meanes our spirituall fervor might bee cooled. For too delicate is that master, who, vvhhen his belly is crammed, would have his minde with *devotion* crowned."

Secondly, for *Prayer*, as it is to be numbred among the greatest vvorkes of charity, so of all others it should be freest from hypocrisie: for it is not the sound of the

Cc

mouth,

377

Perfection.

The fruit of
Fasting.
Vid. Cyprian.
serm. de jejuni-
o. m. 2.
Basil. de jejun.
homil. 1.
Tertul. lib. de
jejuna.

Origen. hom. 10
in Levit.

Vid. Bedam;
quo viro verè
venerabili (te-
stimonio Poly-
dori) nihil fuit
castius, nihil
melius, nihil
verius, &c. Po-
lydor. lib. 1.
Greg in Mor.
Expos. in Job.

DS

Hieron.

The power of
Prayer.

Perfection.

*In Dei auribus
desiderium ve-
temens clamor
magnus est; re-
missa intentio,
vox submissa.*
Bernard.

*Greg. in dialog.
Nazian. in Epi-
taph. Gorgon.
sororis ejus.
Euseb. in hist.
Hieron. in vit.
Paul. Eremit.*

*Vid. Doct.
Andr. in Tortu-
ra Tort.*

*Greg.
Nazian.*

mouth, but the soundnesse of the heart, which makes this oblation so effectually powerfull, and to him that prayeth, to powerfully fruitfull. It is not beating of the brest with the fist, but inward compunction of the heart, flying with the wing of faith, that pierceth heaven. For neither could *Trasilla's* devotion, whereof *Gregory* relates, have been so powerfull; nor *Gorgonias* supplication, whereof *Nazianzen* reports, so fruitfull; nor *James* the brother of our Lord his invocation, whereof *Eusebius* records, so faithfull; nor *Paul* the *Eremites* daily oblation, whereof *Ierome* recounts, so effectual; if pronounciation of the mouth, without affection of the heart; beating of the brest, without devotion of mind; dejection of face, without erection of faith, had accompanied their prayer. For it is not hanging downe the head like a bulrush, which argues contrition, but a passionate affection of the heart which mounts up to the throne of grace, till it purchase remission.

Thirdly, for *Almes-deeds* and other workes of *Devotion*, being the fruits or effects of faith, as they are sweet odours, and shall not lose their reward, being duly practised; so wee must take these three cautions by the way, lest such sweet fruits bee corrupted. The first is, to give her owne, and not anothers, for that were robbery: The second is, to give to thee poore, and not to the rich in hope of commodity: The third is, to give in mercy or fellow-feeling of others wants, and not for vaine-glory. For howsoever the poore need not care for any of these respects, because he is rewarded, yet the giver is to care, because his reward should hereby become frustrated. Certainly, there is nothing which relissheth better to the palate of our *Maker*, than ministering reliefe to the needy *Begger*, who is *Gods begger*, as a holy Father calls him, and therefore should be relieved for his cause that sent him. Those Goats set on

the left hand doe affright mee, not because they were robbers, but because they were no feeders; saith Nazianzen: therefore are wee willed to feed the hunger-starved soule, lest want should famish him; for if wee suffer him to die for food, wee, and none but wee did famish him. Thus if we observe a right the zealous and religious practice of those blessed *Patternes*, who have gone before us, and have left their memorable lives as examples to be imitated by us, wee shall in some measure attaine to that *Perfection*, whereof we now discourse; labouring so to moderate our affections herein, as neither vaine-glory, nor any other fleshly respect may interpose it selfe in actions of such maine and serious consequence. For albeit, as I formerly noted, no man may come to that absolute *Perfection*, either in matters of knowledge, or practice of life, as if nothing could be further attained, but that the very highest pitch of *perfection* were acquired; yet are there degrees which in some measure may bee attained, if those vertues which conduce to this *perfection* be duly practised. For, it is not professing of vertue, but practising; neither practising of one, but all, which gives life to this *perfection*.

For he whom wee sincerely perfect call,

Excels not in one vertue, but in all.

Which *perfection* farre exceeds all others, derived from some exquisite knowledge in Arts or Sciences; for these, how absolutely soever they be, come farre short of that *perfection* which longer time and experience might bring them to. *Alcibiades* is reported to have bene so skilfull in all Arts and Exercises, that he won the prize in what enterprize soever he tooke in hand; which was no small glory, when in the *Olympian* or *Istian* games he no sooner appeared, than those who were to contend with him, were forthwith dismayed: yet came this *perfection* short of that whereof we now discourse. For it may bee probably gathered, that, albeit hee was the

Perfection.Cicero's lib. de
Orat.

Plut. in vit.

activeſt in his time on *Iſmus*, yet all the activeſt youths of *Greece* were not on *Iſmus*, or if they were, yet the whole world had youths more active, and in all parts more absolute than they were in *Greece*. For to ſeeke perfection on earth, either in reſpect of minde or body, either in ability of the one, or excellency of the other, were -- in *aethere quæro nidum*; he only being moſt imperfect, who acknowledgeth himſelfe to be moſt imperfect. *Cicero* brings in *M. Antony*, ſaying, that there bee many follow, and yet come not to the perfection. Which hee might have inſtanced the beſt in himſelfe: for who, for diſcipline more exquisite, for attempts in his own perſon more valiant, for ripeneſſe of wit more pregnant, or for tongue more powerfully perſwaſive than *M. Antony*? Yet to obſerve how much thoſe more excellent parts were diſabled, that light of underſtanding darkned, that pregnancy of wit rebated, that perſwaſive Oration by a wanton Oration ſeduced; yea, even that Mirror of men blemiſhed, might move us freely and ingenuouſly to acknowledge, as there is nothing more variable than man in reſpect of his condition, ſo nothing more prone to evil in reſpect of his naturall corruption. So as, howſoever he may ſeeme in ſome ſort perfect, either in moderating his affections with patience, or ſubduing his deſires with reaſon, yet there is ever ſome one defect or other that darkens thoſe Perfections. Wherefore as *Marinus* bombarded his ſtockings to give a better proportion to his ſmall legs; if any one would have his good parts ſet out, hee had need to weare ſome counterfeit diſguiſe to cover his wants, and ſo gull the world, as *Juno* deceived *Ixion* with a cloud. Truth is, that the worthieſt men have bene ſtained with ſome notable crime. *Cæſar*, though he were moderate, yet was hee incontinent: *Alexander* though continent, yet was he immoderate: *Sylla*, though valiant, yet was he violent: *Galba*, though eminent, yet was he

he insolent: *Lucullus* generous, yet delicious; *Marcellus* glorious, yet ambitious; *Architas* patient, yet avaritious; *Archias* pregnant, yet lascivious. So as *Homers* understanding, *Platoes* wit, *Diogenes* phrase, *Aeschines* Art of Oratorie, and *Ciceroes* tongue, could not assume to themselves such *perfection*, as to free them from other blemishes, which detracted as much from their worth, as these *perfections* added to their glory. For howsoever that saying of *Solon* may seeme authenticke; *All things among men are sound and perfect*; it is to be understood, that he meant of dealings or commerce among good men, whose word is their bond, and whose profession is to deale uprightly with all men. All things among such men are *sound and perfect*, for no commodity can move them to infringe their faith, or falsifie their word for any advantage. But it may be objected, if none can be *perfect*, whence is it that wee reade, *wee ought to bee perfect as our heavenly Father is perfect*? or how is it that *Paul* exhorteth us to *perfection*? or how may we be presented *every man perfect in Christ Iesus*? Surely not of us, nor of our selves, but through him who became *righteousnesse*, and all *perfection* for us, that he might *perfect* that in us, which was farre from us, without his especiall grace working or operating in us. Yet are we to labour and strive hard towards the *marke* this is set before us, not ceasing till wee become conformable unto him, and be made *perfect* in him. But become conformable unto him wee cannot, unlesse wee take delight in *contemplating* him, to whom our desire is to be conformed. We will therefore descend to the second branch proposed, to wit, the *Contemplative* part of *perfection*, wherein we shall easily finde what divine comfort is ministred to the minde, in *contemplating Him*, who distinguished Man from the rest of his creatures, by a reasonable minde,

Perfection.

Cicer. 4. lib.
Tuscul.

Πάντα καὶ ἀνθρώπων ἀρετὰ καὶ πανόσια.
Solonis dict.

Ἐπεὶ γὰρ πῶς καὶ ἡμεῖς τὴν
ΛΟ. 2 *physic.*

Matth. 5. 48.
Heb. 6. 1.
1 Cor. 1. 10.
Coloss. 1. 28.

Perfection.

Of the con-
templative
part.

Pfal. 89. 11.

August.

IT was the saying of a Heathen, *If God tooke delight in any felicitie, it was in contemplation.* To the true use whereof, even those which are (as *Hortensius* called *L. Torquatus*) unlearned, rude and ignorant, may be admitted. For howsoever some have beene pleased to terme the *Images of Saints, Lay-mens-Bookes*; sure I am whosoever he be, be he never so simple or ignorant, that *contemplateth* God in his creatures, shall finde sufficient matter, in that voluminous booke of his Creation, to move him to admire the work-manship of his Maker. *For the heavens are his, the earth also is his; and hee hath laid the foundation of the world, and all that therein is.* So as, even from the *Cedar of Lebanon* to the *grasse* upon the *wall*, hath he shewne his power and his might to the ends of the world. Now to the end this *Contemplation* might not be hindred by any worldly objects, we are to with-draw our eye from the *Creature*, and fix it wholly upon our *Creator*. For how can any one behold the glory of heaven, when his eyes are poring upon earth; or how should he, whose affections are planted upon his gold, erect his thoughts to the *contemplation* of God? So as we must not only leave whatsoever we love on earth, but even leave our selves till we become wholly weaned from earth; so shall our affections be in heaven, though our temporary plantation be on earth. For what are these *Ostrich-winged* worldlings, who never flie up, stooping to every lure that either honour, profit, or preferment cast out, but base *Haggards*, who lie downe and dare not give wing for feare of weathering? Whereas these *high fliers*, whose aimes are above earth, are ever meditating of earths frailtie and heavens felicitie. "These consider, how the solace of the captive is one, and the joy of the freeman another. These consider, how that hee who sighs not while he is a Pilgrim, shall not rejoyce when he is a Citizen. These consider, that it is an evident

"dent signe that such an one hates his Countrey, who
 "holds himselfe to be in good state while hee lives a
 "Pilgrim. These will not preferre the *bushes* of vanitie
 "before those inestimable *treasures* of glory. These,
 "and only these, value earth as it should be valued, de-
 "siring rather to leave earth, than set their love on
 "ought upon earth. Neither can death take any thing
 from him going out of the world, who sets his love on
 nothing in the world. Whereas it is much otherwise
 with them, whose eyes are accustomed to darknesse;
 for they cannot behold the beames of that supreme ve-
 ritie: neither can they judge any thing of the light;
 whose habitation is in darknesse: they see darknesse,
 they love darknesse, they approve of darknesse, and go-
 ing from darknesse to darknesse, they know not whether
 they fall. Such was *Demas*, who forsooke his faith, and
 embraced this present world. Such was *Simon Magus*,
 who bewitched the people with sorceries, to gaine himselfe
 esteeme in the world. Such was *Demetrius* the Silver-
 smith, who brought great gaines unto the *Craftsmen*, and
 mightily enriched himselfe in the world. And in a word,
 such are all those whose eyes are sealed to heavenly
Contemplations, but opened to the *objects* of earth, pri-
 zing nothing else worthy either viewing or loving. It
 is rare and wonderfull to observe what admirable *Con-*
templations the Heathen Philosophers enjoyed, though
 not so much as partakers of the least glimpse of that
 glorious light which is to us revealed. How deeply
 searching in the influence of *Planets*, how studious af-
 ter the knowledge of *Herbs*, *Plants*, vertue of *Stones*,
 which inforced in them no lesse admiration, than de-
 light in so sweet a *Contemplation*? Now if the Heathens,
 who had no knowledge of God, but only a glimmer-
 ing light of Nature, being not so much (I say) as the
 least beaming in compariton of that glorious light
 which we enjoy, conceived such sweetnes in the search

Perfection.

Lanſburg.

Aug. Soliloq;

cap. 34.

2 Tim. 4. 10.

Acts 8. 11.

Acts 19. 25.

Perfection.

*Ignoravi, quod
tam suavis, O
bone Iesu, esset
tuus amplexus,
tam bonus
attactus tuus,
tam deliciosus
convictus tuus.
Bonavent.*

*August. Soliloq;
cap. 22.*

*Nec invenio
quid licentius
appellandum
existimus
cælum cæli do-
mino, quàm
contemplantem
Ec.*

Aug. Med. c. 19.

of causes and events, preferring their *contemplation* before the possession of earth, or all that fraile earth could promise; what surpassing comfort or ineffable sweetness are wee to conceive in the *contemplation* of G O D, the one and only practice wherof maketh man blessed, although in outward things hee were the poorest and needfullest in the world? The blessed Saints and faithfull servants of G O D have beene so ravished with this sweetness, as they were drunke with joy in *contemplation* of the Highest. For either honour or preferment, they were so indifferent, as they rejected it; and for riches so equally contented, as they dis-valued it, *selling their possessions, and laying the money at the Apostles feet.* Yea Peter, to instance one for all, no sooner tasted this sweetness, than forgetfull of all inferiour things, he cried out as one spiritually drunke, saying, *Lord, it is good for us to bee here; let us make us here three Tabernacles, let us stay here, let us contemplate thee, because wee need nothing else but thee: it sufficeth us, Lord, to see thee, it sufficeth us, I say, to bee filled with such sweetness as commeth from thee.* One onely drop of sweetness hee tasted, and hee loathed all other sweetness. What may we imagine would he have said, if he had tasted the multitude of the sweetness of his divinitie, which he hath laied up in store for those that feare him? Surely, the *contemplative* man, whose affections are estranged from earth, and seated in heaven, makes use of whatsoever hee seeth on earth, as directions to guide him in his progresse to heaven. His eyes are not like the *Ambitious* mans, whose *eye-sore* is only to see others *great*; and himselfe unadvanced: nor like the *Covetous* mans, whose eyes (*Tarpeia*-like) betray his soules, seeing nothing precious or prosperous which hee witheth not: nor like the *Voluptuous* mans, whose sealed eyes are blinde to the objects of vertue, but unsealed to the objects of vanitie, seeing nothing sensually moving

moving which he affects not: nor like the *Vain-glorious* maus, who practiseth seldome what is good or honest for the love of goodnesse, but to bee praised and observed. Whereas, the true *Contemplative* man loves vertue for vertues sake, concluding divinely with the Poet;

This amongst good men hath beene ever knowne,

Virtue rewards herselfe, herselfe's her crowne.

And for these light objects of vanity, he as much loaths them, as the *Voluptuous* man loves them; and for coveting, he is so farre from desiring more than he hath, as he is indifferent either for injoying or forgoing what he already hath; and for *aspiring*, he holds it the best *ambition* of any creature, to promote the glory of his Maker. He is ever descanting on this divine ditty; *O how glorious things are spoken of thee, O thou City of God!* For his thoughts are spheared above earth, and lodged in the *Contemplation* of heaven. And if so be, that he chance to fix his eye upon earth; it is, as I said before, to direct his feet, and erect his faith to the *Contemplation* of heaven. "For by consideration had to these temporall goods (to use the words of a devout Father) hee ga-
"thereth the greatnesse of the heavenly counsell: Com-
"prehending by the little ones, those great ones; by
"these visible, those invisible ones: For if the Lord
"shew, or rather showre so great and innumerable be-
"nefits from heaven, and from the aire, from the land
"and sea, light and darknesse, heat and shadow, dew
"and raine, winds and showres, birds and fishes, and
"multiplicity of herbs and plants of the earth, and the
"ministry of all creatures successively in their seasons
"ministering to us, to allay our loathing, and beget in us
"towards our Maker, an incessant longing, and all this
"for an ignoble and corruptible body; what, how great,
"and innumerable shall those good things be, which he
"hath prepared for them that love him, in that heaven-

"ly

Perfection.

August. Soliloq;
cap. 21.

Perfection.

"ly Countrey, where we shall see him face to face? If
 "he doe such things for us in this prison, what will he
 "doe for us in that Palace? Great and innumerable are
 "thy works O Lord, King of heaven! For seeing, all
 "these are very good and delectable, which he hath
 "equally bestowed upon both good and evil: how
 "great shall those be which he hath laid up only for the
 "good? If so divers and innumerable be the gifts, which
 "he bestoweth both upon friends and foes; how sweet
 "and delectable shall those be, which he will only be-
 "stow upon his friends? If such comforts in this day of
 "teares and anguish, what will he conferre on us in that
 "day of Nuptiall solace? If a prison containe such de-
 "lights, what, I pray you, shall our Countrey con-
 "taine? No eye (O Lord) without thee, hath seene
 "those things which thou hast prepared for them that
 "love thee: for according to the great multitude of thy
 "magnificence, there is also a multitude of thy sweet-
 "nesse, which thou hast hid for them that feare thee:
 "for great thou art, O Lord our God, and unmeasura-
 "ble, neither is there end of thy greatnesse, nor num-
 "ber of thy wisdom, nor measure of thy mercy, nei-
 "ther is ther end, nor number, nor measure of thy boun-
 "tie: but as thou art great, so be thy gifts great: because
 "thou thy selfe art the reward and gift of thy faithfull
 "warriours. Thus is the spiritually *Contemplative* man
 ever employed, thus are his affections planted, thus his
 desires seated, caring so little for earth, as he is dead to
 earth long before he returne to earth; drawing daily
 neerer heaven, having his desire only there, long before
 he come there.

Now to instance some, whose profession was meer-
 ly *contemplative*, having retired or sequestred them-
 selves from the society of this world, we might illustrate
 this subject with many excellent Patternes in this
 kinde, as those especially who strictly professed a mona-
 sticke

sickle life, becoming severe Enemies to their owne flesh, and stranging themselves from conversing with man. Which kinde of discipline, as it was in respect of humanity too unfociable, so in respect of themselves, doubtlesse, sweet and delightfull; being so intranced with divine contemplation, as they forgot earth and all earthly affections. Of this sort, you shall reade sundry examples; whereof one more memorable than the rest might be instanced in him, who reading that sentence of holy Scripture, *Goe and sell all that thou hast*, presently imagining it to be meant by him, did so. The like contempt towards the world, might be instanced in holy *Ierome*, *Paulinus* that good Bishop of *Nola*, and many others, upon which I would be loth to insist for brevity sake. Neither certainly can they, whose thoughts are erected above the center of earth, having their *Hearts* planted where their *treasure* is placed, deigne to fix their eye upon ought in the world, because they see nothing worthy affecting in the *World*: for they thinke godlinesse is a great gaine, if a man be content with that he hath. They doe good, being rich in good workes, and ready to distribute, and communicate; laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Yea, they have not only learned in whatsoever state they are, therewith to be content, but wholly to relinquish both selfe and state to advance the glory of God.

But it may be now well objected, that these men whereof wee now treat, are fitter for a *Cell* than a *Court*, and therefore too regular masters, to have young *Gentlemen* for their Schoilers: for how should these, whose education hath beene liberty, conversation publike society, and who hold good fellowship an appendice to *Genury*, betake themselves to such strictnesse, as to be deprived of common aire, live remote from all company, passing the remainder of their dayes in a wilderness.

Perfection.

*Venit ad Ere-
mum summa
perfectio est.
Casar Arela-
tensis hom. 23.
p. 14. Aug. in
retrakt. de An-
ton. Eremita
hoc refert,
quem D. ma-
ficien: primum
monastica viæ
professorem vo-
cat. v. d. Hist. or.
Barl. am. vid.
Paul. Diacono-
num.*

2 Tim. 6. 6.
18, 19.

Philip. 4. 11.

Perfection.

✂
 * *Magis resistit
 ignis ferro quàm
 ligno sed cum
 ignis vincat
 utrunque, inten-
 siore est calor in
 ferro quàm in
 ligno Stell. de
 contempt. mund.
 Quod tentatio-
 ni quorundam
 Sanctorum as-
 similari potest :
 Acrius tenta-
 tionem resistunt,
 susceptam ta-
 men alius re-
 tinent.*

dernesse, as if they had committed some egregious fact that deserved such severe Penance? mistake me not, my meaning is much otherwise: for as I would not have *Gentlemen Libertines*, so I would not have them *Hermits*; for the first, as they are too prodigally secular; so the latter are too severely regular. Neither am I ignorant how a * Cloister may be no lesse shelter unto error, than a more publike place of delight or pleasure. But my discourse touching this *Contemplative Perfection*, was purposely to draw the *Curtaine* from before the *Pulture*, and to shew to their eye that faire *Idea*, or feature which hath beene so long shadowed; I meane the faire and beautifull structure of the inward man, which so long as it is darkened with these bleere-eyed *Leahs*, these *objects* of vanitie cannot enjoy it selfe, but pcece-meale, as it were, divided from it selfe, seemes wholly deprived of life, for a *Heart divided cannot live*.

And what are these *objects* of vanity, whereon the eye of your *Contemplation* is usually fixed, but those soule-soiling sores of this Land, *Pride* and *Voluptuousness*? With what greedinesse will a young gallants eye gaze upon some new or phantasticke *fashion*, wishing (O vaine wish!) that he had but the braines to have invented such a *fashion*, whereby he might have given occasion to others of imitation and admiration? With what insatiablenesse, will he fix his eye upon some light affected *Curtizan*, whose raiment is her onely ornament, and whose chiefeest glory is to set at sale her adulterate beauty? No street, no corner but gives him *objects* which drawes his eye from that choicest *object*, wheron his whole delight should be seated: No place so obscure, wherin his *contemplative* part is not on the view of forbidden *objects* greedily fixed. How requisite then were it for you, young *Gentlemen*, whose aymes are more noble than to subject them to these unworthy ends, to take

take a view sometimes of such absolute Patterns of *Contemplative Perfection*, as have excelled in this kind? But because *a three-fold cord is hardly broken*, I will recommend unto your consideration a three-fold Meditation, the daily use and exercise whereof may bring you to a more serious view of your owne particular estate. First is, *the worthinesse of the soule*; secondly, *the unworthinesse of earth*; thirdly, *thankfulness unto GOD, who made man the worthiest creature upon the earth*.

For the first: "What is shee, and in glory how surpassing is shee (to use the selfe-same words which an "holy Father useth) being so strong, so weak, so small, "so great, searching the secrets of God, and *contempla-* "ting those things which are of GOD, and with her "piercing wit is knowne to have attained the skill of "many Arts for humane profit and advantage? What is "she, I say, who knoweth so much in other things, and "to what end they were made, yet is wholly ignorant "how herselfe was made? A Princeesse surely; for as a "Queen in her Throne, so is the soule in the body; being "the life of the body, as God is the life of the soule; being "of such dignity, as no good, but the Supreme good, "may suffice it: of such liberty as no inferior thing may "restraine it. How then is the soule of such worthinesse, as no exterior good may suffice it, nor no inferior thing restraine it? How comes it then that it stoopes to the Lure of vanity, as one forgetfull of her owne glory? How comes it then to be so fledged in the "bird-lime of inferior delights, as nothing tasteth so well to her palate, as the delights of earth? Surely, either she derogates much from what she is, or there is more worthinesse on earth, than wee hold there is. Having then taken a short view of the dignity or worthinesse of the soule; let us reflect a little upon the unworthinesse of Earth and see if wee can finde her worthy the entertainment of so glorious a Princeesse.

Earth,

Perfection.

A three-fold Meditation of necessary consequence.
Aug. Med. c. 37.

Vita corporis anima, vita anima Deus.

August. Manual. cap. 25.

** Viscus est amor passionis, affectus cognationis, cupiditas honoris, & carnis voluptas Bern. Med. 14.*

Perfection.

Earth, as it is an heavy element, and inclineth naturally downward, so it keepe the earthly minded Moule from looking upward. There is nothing in it which may satisfie the desire of the outward senses, much lesse of the inward. For neither is the *eye* satisfied with seeing, be the *object* never so pleasing, nor the *ear* with hearing, be the *accent* never so moving, nor the *palate* with tasting, be the *cates* never so relishing, nor the *nose* with smelling, be the *confection* never so pertuming, nor the *hand* with touching, be the *Subject* never so affecting. And for those sugred pills of pleasure, though sweet, how short are they in continuance, and how bitter being ever attended on by repentance? and for honours those *small-bals* of greatnesse, how intricate the waies by which they are attained, and how sandy the foundation whereon they are grounded? How unworthy then is *Earth* to give entertainment to so princely a guest, having nothing to bid her welcome withall, but the refuse and rubbish of uncleannesse, the garnish or varnish of lightnesse? For admit this guest were hungry, what provision had *Earth* to feed her with, but the *Huskes* of vanity? If thirsty, what to refresh her with, but with *Worme-wood* of folly? If naked, what to cloath her with, but the *Cover* of mortality? If imprisoned, how to visit her, but with *Petters* of captivity? Or if sicke, how to comfort her, but with *Additions* of misery? Since then, the *worthinesse* of the *soule* is such, as *Earth* is too unworthy to entertaine her, expedient it were that shee had recourse to *him* that made her, and with all *thankfulnessse* tender herselfe unto *him*, who so highly graced her.

Let man therefore in the uprightnesse of a pure and sincere *soule* weaned from *Earth*, and by *Contemplation* already fainted in heaven, say; "What shall I render unto thee, O my God, for so great benefits of thy mercy! What praises, or what thanksgiving? For if the knowledge

"knowledge and power of the blessed Angels were present with me to assist me, yet were I not able to render ought worthy of so great piety and goodnesse. as I have received from thee, yea surely, if all my members were turned into tongues to render due praise unto thee, in no case would my smallnesse suffice to praise thee, for thy inestimable charity which thou hast shewne to me unworthy one, for thy onely love and goodnesse sake, exceedeth all knowledge. Neither is it meet that the remembrance of a benefit should bee limited by day or date; but as the benefits we receive are daily, so should our *thankfulness* be expressed daily, lest by being unthankfull, God take his benefits from us, and bestow them on such as will be thankfull. And let this suffice for the *Contemplative* part of *Perfection*; descending briefly to that part, which makes the *Contemplative* truly perfect by *Action*.

WE are now to treat of that, which is easier to discourse of than to finde: for men naturally have a desire to *know* all things, but to *doe* nothing; so easie is the *Contemplative* in respect of the *Active*, so hard the *Practicke* in respect of the *Speculative*. How many shall we observe daily, propounding sundry excellent Observations, divine Instructions, and Christian-like Conclusions touching contempt of the World, wherein this *Active Perfection* principally consisteth yet how farre short come they in their owne example: so easie it is to propound matter of instruction to others so hard to exemplifie that instruction in themselves! This may be instanced in that *Ruler* in the Gospell, who avouched his integrity and *Perfection*, concluding, that hee had kept all those Commandements which Christ recounted to him, from his youth up: yet when Christ said unto him, *Sell all that thou hast and distribute unto the*

Perfection.

Non est æquum tempore & die memoriam beneficii definiri Cicero.

Of the Active part.

Omnia volumus scire, nihil agere.

Gasper in Hippolit.

Μήχρη τῶ ἀγίου, ἀπὸ τῶ ἀγαθού. Gell. Noct. Attic. lib. 17. cap. 19. Luk. 18. 21.

Perfection.

*Multi miseri
sunt magis ha-
bendo quod a-
mant quàm ca-
rendo.*

*Amando enim
res noxias mi-
seri, habendo
sunt miseriore.*
Aug.

*Sic vivite, ut
nemo de vobis
malè loqui ab-
sque mendacio
possit.*

*Hieron. Epist.
ad Galum de
instit. matris.*

the poore, and thou shalt have treasure in heaven, and come follow me: we reade, hee was very sorrowfull; for he was very rich. So miserable and inextricable is the worldlings thralldome, when either the incertainty of this life, nor those certaine promises made unto him, in hope of a better life, can weane him from the blinde affection of earth. Necessary therefore it is, that he who desires to attaine this *Active Perfection*, unto which all good men labour, moderate his desires towards such things as hee hath not, and adresse himselfe to an indifferency of losing those things which hee already hath: for he, whose desires are extended to more than he enjoyes, or who too exceedingly admires what he now enjoyes, can never attaine that high degree of *Active Perfection*. The reason is, no man whose content is seated on these externall flourishes of vanity, can direct his *Contemplation*, or erect the eye of his affection to that eternall *Sunne* of verity, whom to enjoy, is to enjoy all true *Perfection*; and of whom to be deprived, is to taste the bitternesse of deepest affliction. Now, how are we to enjoy him? Not by knowledge only, or *Contemplation*; but by seconding or making good our knowledge by *Action*: for we know, that there is a *Woe* denounced on him, who knoweth the will of his Father and doth it not; when neither his knowledge can plead ignorance, nor want of understanding in the Law of God, simplicity or blindness. We are therefore not only to *know*; but doe; *know*, lest ignorance should misguide us; *doe*, lest our knowledge should accuse us. Behovefull therefore were it for us to observe that excellent precept of holy *Ierome*: *So live (saith he) that none may have just cause to speake ill of you.* Now, there is nothing which may procure this good report sooner, than labouring to avoid all meanes of scandall; as consorting with vicious men, whose noted lives bring such in question as accompany them. This was the cause (as I formerly noted)

The English Gentleman.

393

Perfection.

ted) why Saint *John* would not stay in the Bath with the Hereticke *Cerintus*. O how many, and with much grieve I speake it, have we knowne in this little Land, well descended with choicest gifts of nature accomplished, of their owne disposition well affected, who by consorting with inordinate men have given reines to liberty, and blasted those faire hopes, which their friends and Countrey had planted on them I how requisite then is it, for every one whose thoughts aime at *Perfection*, to consort with such as may better him, and not deprave him; informe him, and not corrupt him? For if there be a kind of resemblance betwixt the *diseases* of the body, and the *vices* or enormities of the minde; what especial care are wee to take, lest by keeping company with those who are already depraved, wee become likewise infected? Men would be loth to enter any house that is suspected only to be infected; which if at unawares they have at any time entred, they presently make recourse to the Apothecary to receive some soveraigne receipt to expell it. And if men be so affraid lest this house, the body, which like a shaken building menaceth ruine daily, should perish, what great respect ought to be had to the soule, which is the guest of the body? Shall corruption bee so attended and tendred, and the precious image of incorruption lessened and neglected? God forbid; specious or gorgeous *Sepulchres* are not so to be trimmed, that the cost bestowed on them should cause the divine part to be wholly contemned. To remove which contempt (if any such there be) I will recommend to your devoutest meditation these two particulars. First, *who it was that made us*: Secondly, *for what end he made us*: To which two briefly, we intend to referre the *Series* of this present discourse.

For the first, wee are to know that no man is his owne maker: It is he that made us, who made all things for us, that they might minister unto us and to our ne-

Dd

cessity

☞
*Morbi animi
sunt vitia.*

☞
Petrarch.

Two especiall memorials recommended to our devoutest meditation.

1. The Author of our Creation.
2. The End of our Creation.

*Perfection.**Aug. Soliloq. c. 8**Aug. Soliloq.
cap. 20.*

necessity, ordaining these for our *Service*, and himselfe for our *Solace*. He it is who hath subjected all things to the feet of man, that man might wholly become subject unto him: yea, and that man might become wholly his, hee gave man absolute dominion over all all those workes of his; creating all outward things (or the body, the body for the soule, and the soule for himselfe. And to what end? Even to this end, that man might only intend him, onely love him, possessing him to his *Solace*, but inferiour things to his *Service*. Now, to dilate a little upon this great worke of our Creation, we may collect from sacred Scripture a foure-fold *Creation* or *Generation*. The first in *Adam*, who came neither of man nor woman; the second in *Eve*, who came of man without woman; the third in *Christ*, who came not of man but woman; the fourth in *us*, who came both of man and woman. For the *first*, as he had from *Earth* his Creation, so it shewed the weaknesse of his composition, the vilenesse of his condition, with the certainty of his dissolution. For the *second*, as she had from man her forming, so it figured their firmenesse of union, inseparable communion, and inviolable affection. For the *third*, as he came onely of *woman*, so he promised by the *Seed of the woman*, to bruiſe the Serpents head, who had deceived *woman*, and restore *man* to the state of grace, from which he had fallen by meanes of a *woman*. For the *fourth*, as we came both from *man* and *woman*, so wee bring with us into the world that *Originall sinne*, which we derive both from *man* and *woman*, the sting whereof cannot be rebated, but onely through him, who became *man borne of a woman*. But in this great worke of our *Creation*, we are not to observe so much the matter, as quality and nature of our *Creation*. For the *matter* of our *Creation*, or that whereof we be composed, what is it but vile *earth*, slime and corruption? So as, howsoever we appeare beautifull, specious and amiable in the sight,

The English Gentleman.

sight of man, whose eye is fixed on the externall part yet when the oile of our Lampe is consumed, and we, to dust and ashes reduced, we shall oblerve no better inscription than this; *Behold a specious and a precious shrine covering a stinking corps!* Wherefore ought wee to observe the internall part, and the especiall glory wee receive by it: for hereby are we distinguished in the quality of our Creation, from all other creatures, who governe their actions by *Sense* onely. and not by *Reason*. Hence it was that, that divine Philosopher gave God thanks for three speciall bounties conferred on him: First was, *For that God had created him a reasonable creature, and no brute beast*; Secondly, *For creating him a man and no woman*, Thirdly, *For that hee was a Grecian, and no Barbarian*. This it was which moved that blessed and learned Father Saint *Augustine* to breake out into this passionate rapsodie of spirit. *Thy hand could (O Lord) have created me a stone, or a Bird, or a Serpent, or some brute beast: and this it knew, but it would not for thy goodnesse sake.* This it was which forced from that devout and zealous Father this emphaticall discourse or intercourse rather with God; who upon a time walking in his garden, and beholding a little worme creeping and crawling upon the ground, presently used these words; *Deare Lord, thou might'st have made me like this Worme, a crawling despicable creature, but thou would'st not, and it was thy mercy that thou would'st not; O, as thou hast ennobled me with the Image of thy selfe, make mee conformable to thy selfe, that of a worm I may become an Angell; of a vassall of sin, a vessell of Sion, of a shell of corruption, a Star of glory in thy heavenly mansion.* And in truth, there is nothing which may move us to amore serious consideration of Gods gracious affection towards us, than the very *Image* which we carry about us: preferring us not onely before all the rest of his creatures in soveraignty and dominion, but also in an amiable similitude, feature,

*Ecce pulchrum
ac pretiosum
lapidem putre
cadaver regem-
tem! Gasp.
in Heraclit.*

Ⓓ
Plato.

*Aug. Soliloq.
cap. 9.*

Ⓓ
In Vit. Anselm.

Perfection.

Aug. Soliloq. c. 8

Aug. Soliloq.
cap. 31.

and proportion; whereby we become not onely *equall*, but even *superiour* unto Angels, because *Man* was *God*, and *God* *Man*, and no *Angell*. To whom are wee then to make recourse to, as the Author of our Creation, save *God*, whose hand hath made and fashioned us, whose grace hath ever since directed and prevented us, and whose continued love (for whom he loveth, he loveth unto the end) hath ever extended it selfe in ample manner towards us? How frivolous then and ridiculous were their opinions, who ascribed the Creation of all things to the Elements, as *Anaximenes* to the piercing *Aire*; *Hippas* to the fleeting *Water*; *Zeno* to the purifying *Fire*; *Zenophanes* to the lumpish *Earth*? How miserable were these blinded, and how notably evinced by that learned Father, who speaking in the persons of all these *Elements*, and of all other his good creatures, proceedeth in this sort? "I tooke my compasse, (saith he, speaking to *God*) in the survey of all things, seeking thee, and for all things relinquishing my selfe. I asked the *Earth* if it were my *god*, and it said unto me: "that it was not, and all things in it confessed the same. "I asked the *Sea*, and the *depths*, and the *creeping things* "in them, and they answered, we are not thy *god*, seeke "him above us. I asked the breathing *Aire*, and the "whole *Aire*, with all the inhabitants thereof made "answer: *Anaximenes* is deceived, I am not thy *God*. I "asked the *Heaven*, *Sun*, *Moon* and *Stars*: neither are "we thy *god*, answered they. And I spake to all these "who stand about the gates of my flesh, tell me what "you know concerning my *god*, tell me something of "him: and they cried out with a great voice, *He made* "us. Then I asked the whole *Frame* and fabricke of this "World, tell me if thou be my *god*? and it answered with "a strong voice, *I am not*, said it, but by him I am, whom "thou seekest in mee, hee it was that made mee, seeke "him above me, who governeth mee, who made mee. The

"interrogation

"interrogation of the creatures is the profound confideration of them, and their answer the witnesse they beare of God, because all things cry, *God hath made us*: for as the Apostle saith, *the invisible things of God are visible to bee understood by those things which are made, by the creatures of the world.* Thus wee understand the Author of our Creation, of whom seriously to meditate, and with due reverence to contemplate, is to die to all earthly cogitations, which delude the sinnebellulled soule with extravagancies. And let this suffice for the first Memoriall or Consideration, to wit, *who it was that made us*; we are now to descend to the second particular, which is, *for what end he made us.*

He who rested not till he had composed and disposed in an absolute order of this *Universe*, proposed us an example that we should imitate: So long as we are Pilgrims here on earth; so long as we are Sojourners in this world, we may not enjoy our spirituall *Sabbath*; wee may stay a little and breath under the Crosse, after the example of our best Master, but rest wee may not. For what end then did he make us? That we might live such lives as may please him, and die such deaths as may praise him; lives blamelesse and unreprouable; lives sanctified throughout, pure without blemish, fruitfull in example, plentifull in all holy duties, and exercised in the workes of charitie, that he who begetteth in us both the *Will* and the *Workes*, may present us blamelesse at his comming. Now, that our lives may become acceptable unto him, to whose glory they ought to be directed, we are in this Tabernacle of clay to addresse our selves to those studies, exercises and labours, which may benefit the Church or Common-wealth, ministring matter unto others of imitation, to our soules of consolation, and in both to Gods name of glorification: wherein appeareth a maine difference betwixt the *Contemplative* and *Active* part: for sufficient it is not to know, acknowledge

Perfection.

Rom. i. 20.

The end of
our Creation.

Perfection.

Luke. 11. 27.
28.

Matth. 12. 47.
48, 49, 50.

*Vid. Egid. in
hunc locum.
Feria Quart.
& Quint. He-
bed. Prim.*

*Nec proderunt
hic divitiæ de-
vitibus, nec
parentes filijs,
nec Angeli ipsi
proderunt.
Chrysost. Ille
Iudex nec gra-
tia prævenitur,
misericordia
jim scellitur,
nec pecunia
corrumpitur,*

ledge and confesse the divine Majesty; to dispute or reason upon high points touching the blessed Trinitie; to be wrapt up to the third heaven (as it were) by the wings of *Contemplation*; but to addresse our selves to an *actuell* performance of such offices and peculiar duties, as we are expressly enjoined by the divine Law of God. Our Lord in the Gospell, when the woman said, *Blessed is the wombe that bare thee, and the breasts that gave thee sucke*: Answered, *Tea, rather blessed are they that heare the word of God, and keepe it.* And when one of the Jewes told him that his mother and brethren stood without, desiring to speake with him; He answered, and said unto him, that told him, *Who is my mother? and who are my brethren?* And stretching forth his hand toward his Disciples, he said, *Behold my mother and my brethren: For whosoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother.* It is not knowledge then, but *practise* which presents us blamelesse before God. Therefore are wee exhorted to *worke out our salvation with feare and trembling.* Not to idle out the time in the market-place, as such who make their life a repose or cessation from all labours, studies, or vertuous intendments. Of which sort those are, (and too many of those there are) who advanced to great fortunes by their provident Ancestors, imagine it a Taske worthy men of their places to passe their time in pastime, and inploy their dayes in an infinite consumption of mis-spent houres, for which they must be accomprants in that *great Assize*, where neither greatnesse shall be a subterfuge to guiltinesse, nor their descent plead priviledge for those many houres they have mis-spent. O how can they answer for so many vaine and fruitlesse pleasures, which they have enjoyed; and with all greedinesse embraced in this life? Many they shall have to witnesse against them, none to answer for them: for their Stoves, Summer-arbours, Rectories,

The English Gentleman.

399

Perfection.

fectories, and all other places wherein they enjoyed the height of delight, shall be produced against them, to tax them of sensuall living, and witnesse against them their small care of observing the end for which they were made.

O *Gentlemen*, you whose hopes are promising, your more excellent endowments assuring, and your selves as patternes unto others appearing, know, that this *Perfection* whereof we now intreat, is not acquired by idling or sensuall delighting of your selves in carnall pleasures, which darken and eclypse the glory or lustre of the soule, but in labouring to mortifie the desires of the flesh, which is ever levying and levelling her forces against the spirit!

Now this *Mortification* can never be attained by obeying, but resisting and impugning the desires of the flesh. Wherefore, the onely meanes to bring the flesh to perfect subjection, is to crosse her in those delights which shee most affecteth. Doth shee delight in sleepe and rest? keepe her waking; takes shee content in meats and drinkes? keepe her craving; takes shee solace in company? use her to privacie and retiring; takes shee liking to ease? inure her to labouring: Briefly, in whatsoever she is delighted, let her bee alwayes thwarted; so shall you enjoy the most rest, when shee enjoyes the least. Hence it was that Saint *Ierome*, that excellent patterne of holy discipline, counselleth the holy Virgin *Demetrias*, to eschew idlenesse: exhorting "her withall, that having done her prayers, she should "take in hand wooll and weaving, after the commendable example of *Dorcas*, that by such change or variety of workes, the day might seeme lesse tedious, "and the assaults of Satan lesse grievous. Neither did this divine Father advise her to *work*, because she was in poverty, or by this meanes to sustaine her family; for she was one of the most noble and eminent women in

*nec satisfacti-
one vel poena
mitigabitur.
August.*

Singular pre-
cepts of Mor-
tification.

*Hieron. ad De-
met.
Act. 9. 39.*

Perfection.

*Ibid. prope
finem.*

Idlenesse be-
getteth securi-
ty, properly
termed the
Soules Lethargie.

*Parum est le-
gere. aut colli-
gere; sed intelli-
gere, & in for-
mam redigere,
hoc artis, hoc
laboris est.
Cassian.*

Rome, and richest; wherefore her want was not the cause which pressed him to this exhortation, but this rather, that by this occasion of exercising herselfe in these laudable and decent labour, she should thinke of nothing, but such as properly pertained unto the service of God: which place he concluded in this manner. "I speake generally, no rayment, ornament, or habit "whatsoever shall seeme precious in Christs sight; but "that which thou makest thy selfe, either for thine "owne peculiar use, or example of other Virgins, or to "give unto thy grand-mother, or thy mother, no, though "thou distribute all thy goods unto the poore. See how expressly this noble woman was injoynd to her taske, that by shunning herselfe to labour, shee might give lesse way unto error. Certainly, as mans extremity is Gods opportunity, so the Devils opportunity is mans security: wee are then principally to take heed lest we give way to the incursion of Satan, by our security of life and conversation. And what is it that begetteth this security, but *Idlenesse*, which may be termed, and not improperly, the *Soules Lethargie*? For nothing can be more opposite to this *Actual Perfection*, than restore vacancy; we say, *vertue* consisteth in *Action*, how then may we be said to be favourers, followers, or furtherers of *vertue*, when we surcease from *Action*, which is the life, light, and subsistence of *vertue*? Wherefore, as it is little to reade or gather, but to understand and to reduce, to forme what we reade, gather or understand; for this is the ornament of Art, the argument of labour: so it is little or to no purpose, that we know, conceive or apprehend, unlesse we make a fruitfull use of that knowledge by serious *practise*, to the benefit of our selves and others. I have knowne divers *Physicians*, some whereof were of great *practise*, but small *reading*; others of great *reading*, but small *practise*; and I have heard sundry men of sufficient judgement confidently averre, thar

The English Gentleman.

401

that in cases of necessity they had rather hazard their lives in the hand of the *Practicke* than *Theoricke*: and their reason was this; though the *Practick* had not exercised himselfe in the persual of bookes, he had gained him experience in the *practice* of cures; and that the body of his *patient* was the onely booke within his Element. To which assertion I will neither assent, nor wholly dissent; for as he that *practiseth* before he *know*, may sooner kill than cure; so he who *knoweth*, and seldome or never *practiseth*, must of necessity, to get him experience, kill before he cure. But sure I am, that many ignorant *Lay-men*, whose knowledge was little more than what nature bestowed on them, by meanes of regular discipline, and powerfull subduing of their owne affections, have become absolute men; being such as reached to as high a pitch of *Actual Perfection*, as ever the learned'st or profoundest man in the world attained: for it is neither knowledge nor place, but the free gift of Gods grace, which enableth the spirituall man to this *Perfection*.

Now, forasmuch as not to goe forward, is to goe backward; and that there be two *Solstices* in the Suns motion, but none in times revolution, or in a Christians progression: the only meanes to attaine this *Actual Perfection*, at least some small measure or degree therein, is every night to have our *Ephemerides* about with us, examining our selves what we have done that day; how far we have profited, wherein benefited our spirituall knowledge. Again, wherein have we reformed our life, or expressed our love to Christ by communicating to the *necessity* of his *Saints*. By which meanes, we shall in short time observe what remains unreformed; esteeming it the sweetest life, every day to better our life. But principally, are we to looke to our affections which rise and rage in us; and like the *Snake* in the fable, pester and disturbe the inner house of man: for these

Perfection.

*Vid. Histor.
Barlaam.
Aug. in retract.*

Bernard.

*A Christians
Ephemerides.*

28

Perfection.

Basil.

Plutarch. in
moral.

Revel. 9. 1

Coloss. 3. 5.

1 King. 21. 4.

16.

Luke. 19. 8.

Luke. 16. 19.

2 Sam. 13. 2.

Gen. 3. 1. & 37.

4

Gen. 4. 5.

these are they, which (as Saint Basil saith) rise up in a drunken man (drunke I meane with all spirituall fornication) like a swarme of Bees buzzing on every side. When the affections of men are troubled, they change them like Circes cups, from men to beasts. Neither is it so ill to be a beast, as for man to live like a beast. O then, let us have an eye to our affections; let them be planted, where they may be duly seasoned! Earth makes them destastefull; let them be fixed then in heaven, the only thought whereof will cause them to be delightfull. And to conclude this branch; it will not be amisse for us, to counterpoize our affections (if wee finde them at any time irregular) with weights of contrary nature; as if we finde our selves naturally affected to *Pride* (that *Luciferian* sinne) to counterpoise it with motives of *Humilitie*; as the vilenesse of our condition, balenesse of our composition, and weaknesse of our constitution: or naturally inclined to *Covetousnesse* (that *Mammons* sin) to give, though the gift afflict us, liberally, that our forced bounty may in time weane us from our in-bred misery: if of grating *oppression*, or grinding extortion (that *Ahabs* sin) let us make restitution with good *Zacheus*, and though we cannot doe it so frankly as he did, yet let us doe it as freely as we may; that our restitution may in some sort answer for our former *oppression*: if of excessse in *fare* and *gluttony* (that *Dives* sinne) let us so moderate our delight in feeding, that our delight may be to sustaine Nature, and not oppresse her with exceeding: if of *Lust* or sensuality (that *Ammons* sinne) where that sin may abound, the Sense is obey'd, let us subject all our delights to the government of reason, and reason to the soveraignty of grace, that the flesh may be resisted in what it most affecteth, and in that seconded, wherein it least delighteth: if of *Envie*, (that *Serpentine* sinne) let us entertaine brotherly love, for *Envie* can beare no sway where *Love* reigneth: if of *Wrath* (that *Cains* sin) embrace

brace Patience; so shall *Fury* be suppressed, whe *rePa-*
atience is lodged: if of *Sloth*, (the *Sluggards sinne*) let us
inure our selves to some *Exercise* that may most delight
us, so in time wee may become exercised in *Taskes* of
greater difficultie: being first from *Sloth* weaned, after-
wards to greater labours inured. Thus to fight were to
vanquish; thus to enter lists, were to reape spirituall so-
lace; for through him should we triumph, who sees us
fighting, cheeres us failing, and crownes us conquering.
And this shall suffice to have been spoken of the *Active*
part of Perfection, purposing according to our former
method, to compare the *Contemplative* and *Active* to-
gether; the parts or properties of both which, being
duly examined, it shall more plainly appeare how the
Active is to be preferred.

Perfection.

Prov. 26. 15.

IT is a barren *faith*, we say, that is not attended on by
good workes; and no lesse fruitlesse is that knowledge
which is exercised only in *Contemplation*, and never in
Action. We are therefore with *Elizens* to have a *double*
spirit; a spirit that as well doeth, as teacheth, not
only a proffering of *words*, but also an offering of *workes*.
So as, it is not breathing or moving, or talking, which
argue a spirituall life, but abounding plentifully in all
holy duties, expressing those effectuell and powerfull
fruits of a living faith by *workes* of charity and obedi-
ence, which may any way tend to the glorifying of
God, edifying our neighbour, or conforming our selves
to him, whose *Image* we beare. Now, as there is no com-
fort comparable to the *testimony* of a *good conscience*, be-
ing that inseperable companion which shall attend us to
glory or confusion, so there is no punishment, torment
or affliction so grievous as *shame*, which deriveth the
cause, ground, and beginning, either from doing that
which we ought not, or from not doing that which we
ought:

The Active
part prefer-
red.

Agapetus.

Bern. de inter.
domo. c. 1.

Nicetas.
Naxianzen.
Ambros. (pist.
70.

Perfection.

*Anima tua
gratum feceris
si misericors
fueris. Bern. de
modo bene vi-
vendi.*

*Nil magis com-
mendat Chri-
stianum animū
&c.*

*Ambros. 1. Tim.
pag. 8.*

Tract 5. in Iob.

*Dives factus
est propter pau-
perem, & pau-
per propter di-
vitem; pauperis
est rogare, divi-
tis erogare.
August.*

He preached
best,

*Quid dicit non
lingua sed visū.*

*Aug. ser. 18. de
verb. Dom.*

ought: as the comfort we reape from the *testimonie* of a *good conscience*, deriveth properly the primary cause and effect from doing that which we ought, and abstaining from doing that which we ought not. And what bee those *workes* which are principall commended unto us, but *workes* of charitie and devotion? "For to our owne "soules (saith a devout Father) shall we be right accep- "table and gratefull, if we compassionate the estate of "our poore brother, by being mercifull: yea, there is "nothing that commendeth more a Christian man, or "argueth a Christian-like affected minde, than to shew "compassion to those that are afflicted. For in this there is a resemblance betwixt the *Creature* and *Creator*, loving, as he himselfe loved; shewing *compassion*, as hee shewed. O let me commend this so commendable and generous a quality, to your admittance, *Gentlemen!* for beleieve mee, there is no one property that shall better accomplish you, no armoury that may more truly deblazon you: for it is a badge of *Gentry* to shew *compassion* towards misery. What profit shall you reape, if having only superficially read some Treatise tending to the comfort of such as either in body afflicted, or in minde perplexed, or in both distressed; if you apply not these directions of comfort to them thus miserably dejected? What reward, I say, shall you receive, upon the account by you given, of the *Sicke* which you have visited; when having knowne how to comfort men in their affliction, you have not ministred the least comfort to them in their visitation? Or when you shall be demanded, where are the *hungrie* which you have refreshed, the *thirstie* whose thirst you have quenched, the *naked* whom you have cloathed, the miserable *oppressed* soule whose case you have not only pitied but redressed? And you shall answer, how you did indeed visit them, but minister small comfort unto them; you knew them to be oppressed, and the way to redresse them, but
other

other occasions detained you, as you could not releev
them : Nay rather, have you not added worme-wood
to their affliction ? Have you not surrerted in their suf-
fering, fatted your selves in their lamishing, and raised
your states by their ruine ? Were not your tables stored,
when they were starved ; did not you feast, when they
fasted ; did it not affect you to see them afflicted ? If at
any time you felt this in your selves, let the dolefull re-
membrance thereof produce totrents of teares from
your distreaming eyes ; supply your manifold misdeeds
with many almes-deeds ; your transgressions with com-
passions, your oppression with foure-fold restitution ;
that your sin may no more be had in remembrance : yea,
let me use that exhortation to you, which a learned Fa-
ther used upon like occasion ; *Let charity smite your
bowels* ; see not the *Image* of your Redeemer disgraced,
but forthwith labour to right him ; see him not oppres-
sed, but to your power redresse him ; see him not starve,
if you have bread to releev him ; or thirsty, if you have
drinke to refresh him ; or naked, if you have a garment
to cloath him ; or in any sort distressed, if you have
meanes to succour him. Oh consume not that on prodi-
gality, which might procure the prayers of many poore
soules for you ! their prayers are your praises ; their mor-
ning and evening sacrifice, *way-markes* to direct you un-
to Paradise : take heed then you offend none of these
Little ones, but cheere them ; bee not as *thornes* in their
eyes, or *pricks* in their sides, but minister all necessary
comfort unto them.

Now, if this appeare a matter of difficulty, preten-
ding that the supportance of your state exacts so much
of you, as you can reserve nothing to exhibite upon
these *workes* of charity ; heare me whosoever thou bee
that makest this objection : *Be provoked, O Christian,
bee provoked by the widow of Sarepta to this encounter !*
Enconnter I call it, because the flesh suggests sundry oc-
casions

*Charitas visce-
ra tua percuti-
at. August.*

*Ut à Christo
accepimus be-
neficium, præ-
stemus Christi-
ani officium,
præbendo mem-
bris Christi
hospitium.*

*Provocaris
Christiane, pro-
vocaris à vidua
in certamea
August.*

Perfection.

1 K n. 17. 25.

Iohn. 4. 7 9.

*Es die in quo
ratio redditur,
quid fecimus,
non quid novi-
mus, quæritur.*

casions to avert thee from it. That charitable *Widdow* though she had but a *little meale*, shee imparted of that *little* to a Prophet; though shee had but a *little oile*, yet shee freely bestowed it to refresh a Prophet. The woman of *Samaria*, when *Iesus* said unto her, *Give mee to drinke*, answered; *How is it that thou being a Jew, askest drinke of mee, which am a woman of Samaria?* Sundry such like answers will flesh and blood make, to dispence with *workes* of charity; or like the answer of churlish *Nabal*; *Who is David, and who is the sonne of Ishai?* There bee many servants now a doies, that breake away every man from his master: Shall I then take my bread and my water, and my flesh which I have killed for my Shearers, and give it unto men, whom I know not whence they be? O let not these objections divert the current of thy compassion! Eye not so much his *Coun-try*, whether neighbour-borne, or a stranger, as his *Countenance*, the expresse *Image* of thy Saviour.

But to descend to some reasons, why the *Active part* of *Perfection* is to be preferred before the *Contemplative*, this amongst others is the most effectually and impregnable. In that great day of Account, when the sealed book of our secretest sins shall be unsealed, our privatest actions discovered, our closest and subtillest practises displayed, and the whole inside of man uncafed; it shall not be demanded of us, what *knew we*, but what *did we*. Fitting therefore it were to prefer *Action* before *knowledge* in this life, being so infallibly to be preferred after this life. Howbeit greater is their shame, and sharper (doublelesse) shall be their censure, whose education in all Arts divine and humane hath enabled them for discourse, fitted or accommodated them for managements publike or private; yet they, giving reines to liberty, invert their knowledge to depraved ends; either making no use of such noble and exquisite indowments, or which is worse, employing them to the satisfaction of their

The English Gentleman.

407

their owne illimited desires. O happy had these beene, if they had never knowne the excellency of learning, for *ignorance* is to be preferred before *knowledge* loosely perverted ! Yea but, will some object, I cannot see how any one should observe a Law before they know it ; wherefore, as I thinke, *Knowledge* is to be preferred, because by *Knowledge* is *Action* directed. It is true indeed, *Knowledge* directs and instructs, for otherwise we should grope in darknesse ; neither doe I exclude all *Knowledge*, but admit so much as may instruct man sufficiently in matters of faith, put him in remembrance of *heaven*, whose joyes are ineffable, of *Hell*, whose paines are intollerable, of the *Last judgement*, whose sentence is irrevocable. So as I exclude only this grosse ignorance, or blinde Paganisme, for to these is the vway to heaven closed, because they are divided from that light, without which the celestial way cannot be discerned. Whereas then I have so much insisted heretofore upon the *contemplative part of Perfection* ; my ayme was to shew how those, who continued in a *Contemplative* and solitary life, sequestering themselves from the cares & company of this world, doubtlesse conceived ineffable comfort in that sweet retirement ; yet in regard they lived not in the world, the world was not bettered by their example. But in this *Active Perfection*, where the *Active part* no lesse than *Contemplative* is required, we intend those who doe not only *know*, but doe ; and in the *Actions* of this life, use to make their *Lights so shine before men, that they may see their good workes*. Yea but, it may be againe objected, all sinnes be properly called *ἀγνοῦμεθα*, and beare the name of *ignorance* ; how then may wee exclude any *knowledge* ? Every *Sinne* indeed implies an *ignorance* of the creature towards the Creator ; which ignorance imparts rather a forgetfulness. For a man should steale, commit perjury, or any such act contrary to the expresse will and commandment

Perfection.

Object.

Sol.

Luk. 5. 16.

Object.

Sol.

Perfection.

The *Active*
preferred be-
fore the *Con-
templative* for
two respects.

ment of GOD; it were to bee imagined, that this breach or transgression of the divine Law, proceeded not of ignorance: for he could not choose but know, that consent to any of these incurred the breach of his Law: but rather it may be said, he had not God before his eyes, but out of a wilfull forgetfulnesse, violated the ordinances of God.

But to conclude this *Branch* in a word, the *Active* is to bee preferred before the *Contemplative*, for two respects: The first, whereof hath relation to our selves: The second, to others. To *our selves*, having account to make for the *Actions* of our life, how we have imployed or bestowed those *Talents* which he hath lent us, what use, profit, or benefit we have made of them; in what spirituall affaires have wee beene exercised, in what *holy duties* trained? Have wee not preferred private profit before the testimony of a good conscience? Have we not laboured to inhaunce our means by sinister and indirect courses? Have wee not withdrawne our hand from relieving our needfull brother, or defrauded the labourer of his wages? Have wee not consorted with the evill doer, and encouraged him in his sinne? Have we not hindred some *pious worke* tending to the honour of God, and imitable for example of others? Have we propagated the Gospell, comforted *Sion* when shee mourned, repaired those breaches which vv ere in her, and received those in peace vv hich blessed her? Have vve only sought the *kingdome of God, and the righteousness thereof*; esteemed *godlinesse* to be great riches; left our selves and all, to be followvers of him vv ho gave us dominion over all? If vve have done this, as vve are here in the *Alpha of grace*, vve shall be there in the *Omega of glory*: here initiate, there consummate; but having *knowne the will of our Father, and done it not*; read principles or instructions of a good life, and observ'd them not; conversant in deepe mysteries, and applied them not;

The English Gentleman.

409

Perfection.

nor; studied in all Arts and Sciences, and practised them nor; how miserable is our *knowledge*, pronouncing on us a heavier judgement! Wherefore in respect of *our selves*, whether our *knowledge* be great or little, if our conversation bee not in heaven, though our habitation, during our Pilgrimage, bee on earth; our *knowledge* is but as a *tinkling Cymball*, and shall finally availe us before the high Tribunall. For knew wee the power and vertue of all creatures, of all plants and vegetive bodies, from the Cedar of *Lebanon*, to the *Hyssop* upon the wall, yet were this *knowledge* fruitlesse, being not seconded by a *life* conformable to that knowledge. §. Secondly, *in respect of others*; *Action* is the life of man, and example the direction of this life. How much then doe such men prejudice those who live in the world, that betake themselves to a private or retired life, estranged from humane society, and ending their daies in some solitary cave, as men divided from the world! For howsoever their manner of life be religious, their discipline strict and rigorous, and in their devotion fervent and zealous; yet they deprive *others* of the benefit, which they might reape by their example. Wherefore most safe and sure it is (to use the words of a judicious Author) for those who have a desire to take upon them a solitary life, to retire and withdraw their *affections* before they withdraw their *bodies* from the world, and to force the *world* to flie from their *minde*, before they flie the *world*; lest going out of the *world*, they carry about with them the *world*. For as he may live ill, who liveth apart from the society of men; even so, though they flie not into the *wildernesse*, yet may they flie the *world*, and amidst the crowd of people live solitarily by an inward *contemplation* of the supernall glory; and in midst of a clamorous Court conferre with themselves, and converse with God: in the meane time, whatsoever they know or can doe, that may any way tend to the

*Gaspar. in Hierarchi. cap. 2.
Mundum ex animo prius fugare, quam mundum fugere*

Perfection.

*Nec divinitus
acceptum ta-
lentum in ter-
ram dedere.
ibid.*

common-good, benefit or utility of humane society, to effect it accordingly, and not bury that *talent* in the ground, which they have received from above; which rule they are to observe after the example of the most holy and excellent men of both Orders, *Ecclesiasticall* (I say) and *Secular*.

Thus farre have wee proceeded in the examination or discussion of these two especiall parts of *Perfection*, *Contemplative* and *Active*; wherein by manifest and infallible arguments wee have proved, how the *Active* part is to bee preferred, both in respect of *our selves and others*, because a life well acted shall minister most comfort to our selves, besides that light of example which it yeelds unto others. Now as the *Active* is preferred, it resteth that we shew you wherein this *Active* part of *perfection* consisteth; which discovered, that whereof we treat, and would gladly finde, may be the sooner attained.

*Wherein the
Active part
of Perfection
consisteth.*

THere is no *building*, which as it relies on a foundation, consists not of some materiall composition; no *body* but it consists of nerves, arteries or sinewes, which cement the lincaments together; not *confection* which consists not of some simples, for otherwise it were not mixed, but simple and uncompounded. The like may be said of this choice and exquisite Confection, this *Active part* (I meane) of *perfection*. For as all *Rivers* tend to the *Sea*, to make one *Ocean*; all *Creatures* to make one *Vniverse*; so all *Vertues* aime at *Perfection*, which once attained, they surcease from *action*.

Now in this discourse of *Active perfection*, the period of *Man*, we doe not meane of that *absolute perfection* or accomplishment, which admitteth no blemish or imperfection: for wee are to seeke that above us, not below us; for our righteousnesse, justice, and *perfection* is such in this life, as it rather consisteth in the remission
of

The English Gentleman.

of times, than *perfection* of vertues. Yea, we sinne daily, so as properly wee can attribute nothing to our owne strength but weaknesse, to our owne ability but infirmnesse, to our resolves but uncertaintnesse, to our wills but untowardnesse, to our affections but depravednesse, nor to the whole progresse of our lives but *actuell* disobedience. But rather (I say) wee meane of that Christian *perfection*, which every one in this Tabernacle of clay is to labour for; that wee may become *perfect* through him, who became weake that wee might be strengthened, hungry that we might be nourished, thirsty, that wee might bee refreshed, disgraced that wee might be honoured; yea who became all unto all, that by all meanes he might gaine some.

But wherein may this *actuell perfection* be properly said to consist? In *Mortification*; which like the swift gliding torrent of *Hydaspes*, divides or dilates it selfe to two channels; *Action*, and *Affection*: *Action* in expressing it; *Affection* in desiring to expresse it: *Action* in suffering, *Affection* in desire of suffering. The one actuating no lesse in *will*, than the other in *worke*. Where the *Action* being more exemplar, and in that more fruitfull, gives precedency to *Affection*, which concurtes with the act to make the *worke* more graciously powerfull. For, where a *worke* of *Mortification* is performed, and a hearty desire or affection to that *worke* is not adjoyned, that *Action* may bee properly said to bee enforced, rather than out of a free or willing disposition accept it. Now this two-fold *Mortification* extends it selfe properly to these three Subjects; *Life*, *Name*, *Goods*. *Life*, which even Humanity tendreth; *Name*, which a good man before the sweetest odours preferreth; *Goods*, on which the worldling, as on the Supreme good, lieth.

For the first, many excellent and memorable examples of sundry devout and constant servants of Christ Iesus,

E c 2

are

411

Perfection.

Aug. de Civit.

De l. 19. c. 27.

Active Perfection consisteth in Mortification of action and affection.

Mortification extends it selfe in a three-fold respect. to these three distinct subjects.

Perfection.

1. Life.
 2. Name.
 3. Goods.
- Mortification
in our dis-
tresse of life.

*Iren. advers.
heres. lib. 5.
cap. 28.*



*Euseb. in Eccl.
Hist.*

are in every place frequent and obvious; who for the confirmation of their *faith*, and the *testimony* of a good *conscience*, joyfully and cheerefully laid down their lives esteeming it an especial glory to bee thought worthy to suffer for him, who with all constancy suffered, to become an example of patience to them: which were easie to illustrate by the sufferings of many eminent and glorious *Martyrs*. *Prudentius* writeth, that when *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the meeke *Martyr* answered; *I thanke thee, O Captaine, that thou hast opened unto mee many mouthes, whereby I may preach my Lord and Saviour: Tot ecce laudant ora quot sunt vulnera: Looke how many wounds I have, so many mouthes I have to praise and laud the Lord.* *Ignatius* words were these, to witnesse his constancie at the time of his suffering: *Fruentum sum Christi, & per dentes bestiarum moror, ut mundus panis Dei inveniar. I am Christs corne, and must bee ground by the teeth of wilde beasts, that I may become pure manchet for the Lord.* It is reported that blessed *Laurence*, being laid upon the *Gridiron*, used these words to his Tormentors: *Turne and ente, is is enough.* *Saint Andrew*, when he went to be crucified, was sorapt with joy, as hee rejoiced unmeasurably in that blessed resemblance of his Masters death. Blessed *Bartholomew* willingly lost his skin for his sake, who had his skinn scoured, that hee might be solaced. *John* dranke a cup of poison, to pledge his Master in a cup of affliction. Thus *Laurences Gridiron*, *Andrewes Crosse*, *Bartholomewes Skinn*, *Johns Cup*, expressed their *Mortification*, by a willing surrender of their life, for his sake, who was the Lord of life: Yea, should we survey those strange invented torments, daring the bloody issue of the tenne Persecutions, which were contrived by those inhumane *Assacimates*, whose hands were deepe-died in the blood of the Saints, wee should no lesse admire the constancy of the persecuted suffering.

The English Gentleman.

413

Perfection.

suffering, than the cruelty of the Persecutors infecting : What racks, hookes, harrowes, tonges, forkes, stakes were purposely provided to torment the constant and resolute Professours of the truth, wearying the tormentors rather with tormenting, than abating any part of their constancie in the height and heat of their tormenting : Yea, they were solaced in the time when they suffered; esteeming * death to be such a passage, as might give them convey to a more glorious heritage. Neither did these blessed professors of the faith, receive comfort by the eye of their meditation firmly fixed on heaven, by the compassion and princely commiseration of divers eminent and victorious Emperours bearing sovereignty then on earth. *Constantine the Great* used to kisse the eye of *Papennus*, which was bored out in *Maximinus* time. The like noble and princely compassion we read to have beene shewed by *Tirmitian*, *Theodosius*, and many other Princes graciously affected to wards the poore afflicted and persecuted Christians : Yea, God moved the hearts of those, who naturally are most remorselesse or obdurate, in commiserating the state of his afflicted. Which may appeare by the *Saylor* in the *Adits*, who washed *Saint Pauls stripes and wounds*. O how comfortable were these passions or passages of affliction ; these tortures or torments, the trophies of their persecution ! The blessed memoriall whereof shall extend the date of time, receiving a crowne of him, who is the length of dayes. So, as King *Alexanders* Stagges were knowne an hundred yeares together by those golden collars, which by the Kings commandement were put about their neckes ; or as King *Archeburs* bodie being taken up some what more than six hundred yeares after his death, was knowne to be his by nothing so much, as by the prints of ten severall wounds which appeared in his skull ; so these glorious *stamps* of their passion, shall appeare as

Ec 3

trophies

*Ruffinus lib. 10
bist. cap. 36.*

** Infelix multi
tu theta est, mi.
bi litera salix.
Si Odyator
scribit, scribit
& illa Ody*

Ag. 16. 33.

Plin. lib. 8. c. 32.

Perfection.

Aug. Tract. 49.
in Iohann.

Hollinshead,

 Cyprian. Con-
trariis sunt illis
sacrosanctis.

trophies to them in the day of exaltation; because, as they lost their *lives* for the testimony of the Gospel, they shall finde them recorded in the booke of life, receiving the crowne of consolation, for the deep draught which they tooke of the cup of affliction. And reason there is, we should disvalue our *lives* for the profession of our faith, since forlorne and miserable is his *life*, that is without faith. For if the *Heathen*, whose future hopes were fixed on posterity, and not so much as the least knowledge of eternity, dis-esteem'd their *lives* to gaine them renown, or propagate their countries glory; much more cause have we to subject our *lives* to the censure of death, having hope after death to live in glory. It is reported, that the body of *Cadwalla*, an antient King of the *Britains*, being embalmed and dressed with sweet confections, was put into a brazen image, and set upon a brazen horse over Ludgate, for a terror to the *Saxons*: and *Zisca*, the valiant Captaine of the *Bohemians*, commanded that after his decease his skin should be flayed from his bodie, to make a drum, which they should use in their battels, affirming that as soone as the *Hungarians*, or any other Enemies, should heare the sound of that drum, they would not abide but take their flight. This moved *Scipio* to appoint his Sepulcher to be so placed, as his image standing upon it, might looke directly towards *Africa*, that being dead, he might still be a terrour to the *Carthaginians*. If respect of Pagans to their Country, or an eye to popular glory did so inflame them, as their Countries love exceeded their love of *life*, surviving in their death & leaving monuments of their affection after death: how lightly are we to value the glory of this *life*, if the losse thereof may advance our Fathers glory; or ought tending to the conversation of this *life*, being assured by him, whose promises faile nor, by such a small losse, to gaine eternity? Now, as it is not the death, but the cause of the death, which makes the

the *Martyr*; we are to know, that to die in the maintenance of any heretical opinion is Pseudo-martyrdom: for howsoever those *Arrians*, *Manichees* and *Polagians*; those *Macedonians*, *Entichees* and *Nestorians*; yea, generally all Hereticks were constant and resolute enough in seconding and maintaining their erroneous opinions: yet forasmuch as the *cause*, for which they contended, was Heresie, tend it might to their confusion, but never to their glory: for as *honey combs* (saith learned *Tertullian*) are by *Wasps* composed, so are *Churches* by the *Marcionists* (and consequently by all Heretickes) disposed: in whose Synodals or conventicles, many thousands are perverted, none converted, or to the Church of Christ faithfully espoused. Whereas *Truth*, which may be pressed, but not oppressed, assailed, but never soiled, like the greene *Bay-tree* in the midst of hoarie winter, or a fresh *Spring* in the sandy desert, appears most glorious, when her adversaries are most malicious; bearing ever a countenance most cheerefull, when her assailants are most dreadfull. Neither only in this glorious act of *Martyrdom*, but in all inferiour works, the affection of the *minde*, as well as the *action* of the *man*, is to be considered: for God himselfe, who hath an eye rather to the *intention* than *action*, will not approve of a good worke done, unlesse it be well done. As for example; when the Pharise fasted, prayed, gave almes, and payed tithes of all that he possessed, he did good workes, but he did not those good workes well: the reason was, he exalted himselfe in his workes, without attributing praise unto him, who is the beginner and perfecter of every good worke: for his *fasts* were hypocriticall and not of devotion, his *prayers* ineffectuall, because they founded of Ostentation, his *almes* unacceptable, because exhibited only for observation, and his *tithes* abominable, being given to colour his secret oppression: for which cause did our Saviour pronounce a woe upon

Ee 4

them

Perfection.

quorum conscientia usque adeo sunt ample, ut in illa civitatem decem milium civium edificare possis, quemadmodum quidam Magnum Alexandrum depinxit. *Egid. in 1. Theff. 5. Tertul. 4. l. cont. Marcionist.*

DS

In omnibus que agimus, finem intentionum, magis quam actum operationis intendis. *August. Soliloq. cap. 14.*

Luke. 18. 14.

Perfection.

Luk. 11. 42.

them, saying, *Woe unto you Pharisees; for ye eat the Mint and Rue, and all manner of herbes, and passe over judgement and the love of God: these ought ye to have done, and not to leave the other undone.* Whence it appeares, that the worke it selfe was approved, but the manner of doing it reproved; for that they preferred the tithing of *Mint and Rue*, before the judgement and love of God; so they preferred it, as the one was performed, while the other of more serious and consequent importance was omitted. Whence wee are cautioned, that in our workes of *Mortification*, we doe nothing for any sinister or by-respect; but only for the glory of God, to whom, as all our *Actions* are properly directed, so are they to have relation onely unto him, if we desire to have them accepted.

Is it so, that this *Attuall Perfection* is to be acquired by *Mortification*, wherein is required not only the *action* but *affection*? And that we are even to lay downe our *lives*, if the cause so require, to promote the glory of our Maker? Tell me then, *Gentlemen*, how farre have yee proceeded in this spirituall progresse? Have yee unfainedly desired to further the honour of God, repaire the ruines of *Sion*, and engage your owne *lives* for the *testimony* of a good conscience? have ye fought the *Lords battell*, and opposed your selves against the enemies of the Truth? Have yee shut the doore of your chamber, the doore of your inner parlour, I meane your *heart*, from the entrance of all earthly affections, sensuall cogitations, and expressed true arguments of *Mortification*; the sooner to attaine this high degree of Christian *Perfection*? Have yee made a *covenant* with your eyes not to looke after the *strange woman*, a *covenant* (I meane) with your *hearts* never to lust after her? Have ye weaned your itching and bewitching humours, from affecting foraine and out-landish *fashions*, which howsoever they be to *fashion* conformed, they make man of all others most

most deformed? Have ye done with your reere-suppers, midnight revels, Curtaine pleasures, and Courting of Pictures? Have yee left frequenting Court-masks, Tilt-triumphs and enterludes; boasting of young Ladies favours, glorying more in the purchase of a glove, than a Captaine in the surprizall of a Fort? Have yee cashiered all those Companions of death, those seducing Consorts of misery, and betaken your selves to the acquaintance of good men, conceiving a settled joy in their society? O then thrice happy you! for having honoured God, he will honour you; having repaired the ruines of *Sion*, he will place you in his heavenly *Sion*; or engaged your *lives* for the testimony of a good Conscience, hee will invite you to that *Continuall* feast of a peaceable Conscience; or fought the *Lords battell*, hee will say you have fought a good fight, crowning you after your victory on earth, with glory in heaven; or shut the doore of your Chamber, and kept the roome cleane and sweet for your Maker, hee will come in and sup with you, that you may rejoyce together; or made a covenant with your eyes not to look after the strange woman, with those eyes yee shall behold him, who put enemie between the Serpent and the Woman; or weaned your itching and bewitching humours from affecting Out-landish fashions, madding after phanastieke habites (for * stuffe it skills not, whether silken or woollen, so the fashion be civill and not wanton) you shall be clothed in long white robes, and follow the Lambe wheresoever he goeth; or done with your midnight revels, and Court pleasures, you shall be filled with the pleasures of the Lords house, and abide in his Courts for ever; or left frequenting Maskes, Tilt-triumphs and Enterludes, the glorious Spectacles of vanity, you shall be admitted to those angelicall triumphs, singing heavenly Hymnes to the God of glory; or cashier'd those companions of death, whose end is misery, you shall have the Saints for your companions,

* Parum refert, vestis tua an Sericea an Cilicea, modo pudica sit, non meretricia.

Perfection.

*Lausburg. in
pharetra divi-
ni amoris.*

Ibid.

*Scire debes,
quod quamvis
de morte medi-
tari sis horri-
bile, de statu
finalis judicii
cogitare, ut esti-
mo, non minus
est formidabile:
quia nullus
tunc poterit
fallere sapien-
tiam, flectere
justitiam, in-
clinare clem-
tiam, declinare
ultimis &
justa retribu-
tionis senten-
tiam. Bern.*

companions, and share with them in the *Covenant* of mercy. Doe yee not hence observe what inestimable comforts are reserved for those who are truly mortified; inortified, I say, in respect of your contempt to the world, which is expressed by ceasing to love it, before you leave it. Who would not then disvalue this *life*, and all those bitter sweets, which this fraile *life* affordeth, to possesse those incomparable sweets which every faithfull soule enjoyeth? Yea, but our silken *worldling*, or delicate *Wormeling* will object; this discipline is too strict for flesh and blood to follow. Who can endure to yeeld his head to the blocke, or his body to the faggot when the very sight of death in another, ministers to the beholder motives of terror? Surely, this is nothing, to him that duely considereth, *how hee that loseth his life shall save it, but he that saveth his life shall lose it.* What is a minutes anguish to an eternity of solace? Wee can endure the launcing or searing of a putrified member, and this endures as long as our time of wrastring with our Dissolution; which brings us to our Saviour: nor skils it much, what kinde of death wee die, seeing no kinde of death can hurt the righteous, be the terrors and torments of death never so numerous. The way then to contemne death, is to expect it, and so to prepare our selves for it, as if we were this very houre to encounter it; resolving never to goe with that conscience to our *bed*, with which we durst not goe to our *grave*; being so uncertaine whether before the next morne wee shall be taken out of our *bed*, and shrouded for our *grave*. And this shall suffice touching our *Mortification* or Contempt of *life*, if with such a sacrifice wee may bee thought worthy to honour him, who gave us *life*.

We are now to speake of *Mortification* in respect of *name* or report; wherein, you are to understand, that this is two-fold: First, in turning our eares from such as *praise* us; Secondly, in hearing with patience such as *revile*

The English Gentleman.

419

revile us. For the first, it is and hath beene ever the condition of sober and secret men to avert their eare from their owne praises; at least with a modest passing over such vertues as were commendable in them: which modesty appeared in *Alphonfus* Prince of Aragon's answer to an Orator, who having repeated a long Panegyricall oration in his praise, replied, *If that thou hast said consent with truth, I thanke God for it; if not, I pray God grant me grace that I may doe it.* Others likewise we read of, who could not with patience endure their persons or actions to be praised above truth: this princely passion appeared in *Alexander*, who hearing *Aristobulus*, a famous Greek Historian, read his writings purposely penned upon the memorable acts he had achieved, wherein he commended him farre above truth: being mightily incensed therewith, threw the booke into the river, as he was sailing over *Hydaspes*, saying with all, *bee as almost moved to send Aristobulus after.* Neither indeed will any wise man endure to heare himselfe praised above truth, seeing, no lesse aspersion may bee laid on his person by being too highly praised, than if he were discommended: for should we praise one for his bountie, who is publikely knowne to the world to be parcimonious; or for his humility, who is naturally ambitious; or for his continencie, who is licentious; our praises would not tend so much to his honour, as to the display of his nature: yea, even he himselfe, guilky in himselfe, would tax us, knowing that he, the least of all others deserved these praises from us. It is flattery (saith one) to praise in absence; that is, when either the vertue is absent, or the occasion is absent. But in the report of our owne praise, admit wee should deserve it; the safest course is to withdraw our eare from hearing it, lest vain-glory transport us upon hearing of those praises which are spoken of us: for if our aymes be only to purchase popular esteeme, preferring the praise of men, before the

Perfection.

Mortification in our disrespect of fame or report. Mortification in averting our eare from our owne praise.

Id.

Phavor in. l. b. 1. de rebus. gest. Alphonf.

Fulius, D. Augustini iudicio, nisi e approbata est, quando nec laudantem adulatio movet, nec laudatum tentat elatio.

Perfection.

*Aug Soliloq;
c. 15.*

Mortification
in suffering af-
fections laid
on our good
name.

Matth. 5. 11.

12.

*Quod si ipse
Dei Filius a
Diabolo in Ere-
mo tentatus
fuit; quis Ere-
mitarum idem
non expectet?
Gasper. in He-
r. cli. o.
Vid. Agidium
in hunc locum.*

the praise of God, or the testimony of a good conscience; as our aymes were perverted, so shall we be rewarded. Now there is no better means to abate or extenuate this desire of praise in us, than duly to consider whose gifts they be, that deserve this praise in us: for were they our owne, we might more properly be praised for them; but they are Gods, and not ours, therefore is the praise to be ascribed unto God, and not unto us. "For hee that
"would be praised for Gods gift, and seeketh not Gods
"glory, but his owne in that gift, though he be praised
"by men for Gods gift, yet is he dispraised by God, for
"not seeking Gods glory, but his own for this gift: and
"he who is praised by men, God dispraising, shall not
"be defended by men, God judging, nor be delivered,
"God condemning. Whereas, he that loveth God,
will chuse rather to be deprived of all future glory, than
detract by any meanes from God the Author of all glo-
ry. Let us then so avert our care from *selfe-praise*, or
ought else that may beget in us vain-glory or ostentati-
on, that we may become like unto him, who dis-esteem-
ed all worldly praise from the houre of his birth to the
houre of his passion. Secondly, we are to heare with
patience such as *revile* us: and reason good; for obser-
ving this, a *blessing* is pronounced on us. *Blessed are you*
(saith the Lord of all blessing) *when men shall revile you,*
and persecute you, and shall say all manner of evill against
you falsely for my sake: rejoicing and be exceeding glad;
for great is your reward in heaven: for so persecuted they
the Prophets which were before you. Yea, not only the
Prophets, but even Him, of whom all the Prophets bare
witness; yet became he *as one that did not heare, having*
no rebukes in his mouth. When hee was tempted in the
wildernesse, the Scripture was his armour of resistance,
when hee was reviled on the Crosse, he prayed for his
enemies, to expresse his heavenly patience. Now, if the
Sonne of God was in the desert tempted, what Hermit
can

The English Gentleman.

421

Perfection.

can expect to be from temptation freed? If the *Master* be *reviled*, how may the *servants* looke to be intreated? For howsoever some, or indeed most of the ancient Fathers, doubt whether the Devill did know that Christ was *GOD* or no; touching that parcell of Scripture, wherein Christ was tempted in the Desert; yet may it appeare probable by inference from the text it selfe, that after Iesus had said unto him, *It is written thou shalt not tempt the Lord thy God*; the Devill took him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them; saying, *All these things will I give thee, if thou wilt fall downe and worship me*. Whence I collect, that after Christ had told him that he was God, hee continued his temptation; which was an argument to evince him of palpable ignorance; or of distrust to Christs speech, which argued his diffidence: but our purpose is not too curiously to insist upon these subtrill digressions; it sufficiently appeareth, that Christ who ought to be every faithfull Christians pattern, was *reviled*, yet opened not his mouth; but with sweet silence and amiable patience offered his prayers unto his Father for them, who maliciously offered him upon the Crosse; leaving us an example of admiration and imitation, that following him and suffering with him, we might likewise reigne and remaine with him: yea, but will our spritely-stately Gallants object; can any man, who knowes the value of reputation, with patience suffer publike disgrace? Is there any punishment so grievous as *shame*? Yea, were it not better for a man who is eminent in the eye of the world, to die right out, than still live in reproach and *shame*? For a man to live or die, is naturall; he performeth but that taske to which all mortality is injoynd; but for a man to live in *shame* and contempt, and be made a spectacle of disgrace to the world, an apparent touch or taint to his friends, a laughing stock of his enemies,


Math. 4 7, 8.

Tota vita Christi in terris quæ per hominem gessi, disciplina monum fuit. Omnia bona mundi Christus contempsit, quæ contemnenda docuit: Et omnia mala sustinuit, quæ sustinenda præcepit: ut in illis non quereretur felicitas, neq; in istis timeretur infelicitas. Aug. de ver. tel.

Ambro. epist. 70

Perfection.

*Beneficium se-
putabat acce-
pisse angusta
memoria. The-
odosius, quoti-
es rogabatur
ignoscere. Op-
tabatur in eo,
quod timebatur
in aliis, ut iras-
ce retur. De o-
bit. Theo.*


*Charon nec
Lethis ceca
Charybdis se-
darunt sac, as
sorde Charites.
Socrat. in Ec-
cles. Hist. lib. 1.
cap. 21.*

*The Arians
scandalized
the great.*

mies, is such a matter, as no well-bred and noble minded man, that hath any courage or stomacke in him, or tenders his esteeme, can ever digest it. True it is, that flesh and bloud will suggest many such objections; and if there were nothing to bee valued to much as worldly esteeme, or popular grace, which relieth on opinion, as soone lost as got, there were some reason to stand so punctually upon termes of *reputation*, but the eye of a Christian ought to extend it selfe to an higher object. We are exhorted to *heape coales on our enemies heads*; to *render good for evill*; and to *bee revenged on them by well doing*. *Diogenes* being asked how one should be revenged of his enemy. answered, *by being a vertuous and honest man*. What matter then though all the world *revile* us, having a sincere and unblemished conscience within us, to witnesse for us? *Socrates* in his Ecclesiasticall History writeth, that *Athanasius* being accused by one *Iannes*, to have killed *Arsenius*, and after to have cut off his hand, that he might use it to magicke and sorcerie, cleared himselfe notably of this slander: having by good hap found out *Arsenius*, who lay hid for the nonce, he brought him before the Counsell of *Tyrus*, whereto he was convented, and there he asked his accuser, *whether he ever knew Arsenius or no*? He answered, *Yes*: then *Athanasius* called him forth, with his hands covered under his cloake, and turning up the one side of his cloake, shewed him the one of his hands; and when most men surmised, that the other hand at leastwise was cut off; *Athanasius* without any more adoe, casteth up the other side of his cloake, and sheweth the second hand, saying, *You see Arsenius hath two hands, now let mine accuser shew you the place where the third hand was cut off*. Whence two remarkable considerations are recommended unto us: malicious subornation in the accuser: gracious moderation in the accused. For the former, let the speech of a Heathen man for ever bee

printed

printed in your hearts; who when his friend came unto him, and desired him to take a false oath in a cause of his, made answer: πολλοι, πολλοι φίλοι, εἰς τὴν μὲν ὁ θεός. *You must* (saith he) *bear with me, there are many friends to be gotten if I lose you; but if by forswearing my selfe I lose the favour of God, I cannot get another, there is but one God.* For the latter, as soft words pacifie wrath, so by a pleasant conceit he cooled all wrath, flighting so much the aspersion of his accuser, as even of his enemies hee gain'd him honour. To instance which *Moderation* or patience, even in sundry Heathen men, towards such as aspersed disgrace upon them, were it not that I feare enlarging of this *branch* too much, I might produce many heroicke and princely examples, as *Vespasian*, his sonne *Titus*, *Marcellus*, *Demetrius*, yea, the stiff and rough-hew'd *Hercules*, who cared not a flie for back-biting termes. But I am to use a word or two unto you, *Gentlemen*, by quest of inquiry how you are found affected herein, and so descend to the third and last *Branch* arising from this *Subject*.

Have ye not delighted in hearing your owne *praise*, but reprov'd such as praised you, or turned your eare from their applause, lest it should transport you? Have yee distributed to the poore, without looking who saw you? Have yee fasted without hanging downe your head, to cause men observe you? Have ye prayed with zeale, fixing your eye only on God, that he would look on you? Have ye performed the workes of charity and that for conscience sake, and not for vain-glory? Have ye not too Pharisaically prided your selves in your own integrity? Have yee ascribed to your selves shame; and to God the glory? Have yee heartily wished rather to bee deprived of all hope of glory, than by your meanes to detract in any wise from Gods glory? O then happy and blessed are you I for having turned your eares from the applause of men, you shall receive applause from Angels;

Perfection.

gels; or having distributed to the poore without looking who saw you, you shall be plenteously rewarded by him, whose eyes are ever upon you; or fasted without hanging downe your heads, to cause men observe you, you shall feast with him, who will erect your heads, and with glory crown you; or performed workes of charity for conscience sake, and not for vaine glory, *your workes shall goe before you*, and bee accounted for righteous through him who shall cloath you with glory; or not too Pharisaically prided your selves in your owne integrity, you shall become *justified* with the *Publican*, and admitted to honour by humility; or ascribed to your selves shame, and to God the glory, God shall wipe off your shame, and bring you to the full fruition of his glory, or heartily wished to bee deprived of all hope of glory, rather than by your meanes to detract in any wise from *Gods* glory; your desire of advancing *Gods* glory, shall after your passage from this vale of misery, estate you in the inheritance of glory. Againe, have yee heard with patience such as *revile* you? Have ye answered them as he did, who being accused by his enemy of one sinne, accused him likewise of ignorance, saying, *Thou accusest mee of one, when I am guilty of a thousand*? Have ye not stood upon termes of *reputation*, but with patience suffered all disgraces? Have ye overcome your enemy with mildenesse? taken revenge on him by your vertue and goodnesse? Fortified your selves against all calumnie, with the spirit of patience? O then right blessed are you! for having heard with patience such as *revile* you, an eternall blessing is pronounced on you, or having beene as ready to condemne your selves, as others to accuse you, your purged conscience shall freely acquit you, or not stood on termes of *reputation* when men disgrac'd you, you shall bee graced in heaven, where no disgrace shall touch you, or overcome your enemy with mildenesse, the milde

Lambe shall crowne you with happinesse; or taken revenge on him by your vertue and goodnesse, you shall be refreshed with the fountaine of sweetnesse; or fortified your selves against all calumnie with the spirit of patience, with *Palmes* in your hands shall yee sing with joyfulness. Gather, O gather hence what ineffable Solace is conferred on the patient! whatsoever hee suffer here, shall in superabundant measure bee recompensed else-where. But it may be objected, that some aspersions are not to be borne with: for those scandals which are laid upō our persons, where our *saub* is not taxed or touched, may be more easily endured; but where these are struck at, they are not to be suffered. To confirme which, we reade how *Peter* and *Iohn* having by prayer and imposition of hands, given the holy Ghost, and *Simon* the Sorcerer saw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money, saying, *Give mee also this power, that on whomsoever I lay hands, hee may receive the holy Ghost.* But *Peter* incensed herewith, saith unto him, *Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.* Whence it appeareth, that out of a holy zeale, one may shew passion towards such as detract from the honour of God, or asperse a blemish upon his servants in the worke of their ministeriy. The like wee reade of *Paul*, that glorious vessell of election conceiving much indignation against one, who had withstood the word; saying, *Alexander the Copper-smith did mee much evill, the Lord reward him according to his workes.* The reason is inclusively annexed; of whom bee thou ware of, for hee hath greatly withstood our words. The like spirit of zeale might *Iames* and *Iohn* bee said to be of, who when they saw that the *Samaritans* would not receive Christ, said; *Lord wilt thou that wee command fire to come downe from heaven, and consume them, even as Elias did?* But how this passion of

Acts 8. 17, 18,
19.
20.

2 Tim. 4. 14,
15.

Luke 9. 54,

Perfection.

55.

John 7. 20.
 Matth. 9. 34.
 Matth. 11. 19.
 Acts 2. 13.

Scandalum
 phariseorum.
 Scandalum
 pusiſſorum.
 Scandalum a-
 ſivum.
 Scandalum paſ-
 ſivum.



theirs was approved, may appeare by the ensuing verſe, *But hee turned and rebuked them, and ſaid, Yee know not what manner of ſpirit yee are of.* Now to cleare this objection, there is no *Patterne* which we ought ſooner to imitate than *Chriſt* himſelfe, who is the maſter of truth and directeth us in all truth; who as hee was moſt blameleſſe of all others, for *in his mouth was never guile found*, yet was he in his owne perſon more blamed, in his doctrine more reproved, in his miracles more injured than all others: for one while he is accuſed to have a *Devill*: anon, that hee caſteth out *Devils* through the prince of the *Devils*: anon, that hee is a man gluttonous and a wine-bibber, a friend of Publicans and Sinners. Yet what answer vouchſafed he unto all theſe ſave only this, *Wiſdome is juſtified of her children?* Now I know there are differences of *Scandals* or aſperſions, where ſome leave deeper impreſſion than others doe: for as the name is more precious than any earthly ſubſtance, ſo it receiveeth the deepeſt ſtaine, when the eſtimation of our faith is queſtioned, being the very maine foundation whereon all religion is grounded; and the perfection of that building which makes a Chriſtian rightly accompliſh'd. Saint *Baſil* could ſhew himſelfe calme enough in his conference with the Emperour, till a Cooke came in, and ſaucily told him, he did not well to ſtand ſo preciſely upon ſuch ſmall matters, but rather to yeeld to his maſter the Emperour in a word or two: for what were thoſe divine affaires whereon hee ſo much inſiſted, but ſuch as with indiſſerency might bee diſpenſed? But what answered this reverend Father? *Yea Sir Cooke* (quoth he) *it is your part to tend your pottage, and not to boile and choppe up divine matters, which, as they little trouble you, ſo in weight and conſequence are farre above you.* And then with great gravity turning to the Emperour, ſaid, that thoſe that were converſant in divine matters, which were principally to be intended, would wiſh conſcience

conscience rather suffer death, than suffer one jot of holy Scripture, much lesse an article of faith to bee already or corrupted. Another holy man, though most innocent, could indure to bee counted a whoremaster, an uncleane person, and the like; but when one called him an *Heretike*, hee could beare no longer: so neere be wee touched, when our *faith* is questioned. But as we have a noble and glorious *Patierne*, who shewed himselfe a Conquerour in his suffering, let us wraastle with flesh and blood. that suffering all things for him, and with him, wee may after our conquest joy in him and with him. And let this be sufficient to have becne spoken of *Mortification* in respect of our *name* or esteeme in the world, labouring daily to dis-value and humiliate our selves while we are in the world.

If it be no great thing to leave our *substance*, but *our selves*; let us at least leave our *substance*, that we may the better enjoy *our selves*. It was the wise exhortation of the wisest of Princes; *Honour the Lord with thy substance, and with the first fruits of all thy increase*; annexing a promise to this precept: *So shall thy barnes be filled with plenty, and thy presse shall burst out with new wine*. But forasmuch as many things are required to the *mortification* of this earthly *Mammon*, wee will reduce them to two speciall heads, the better to retaine in memory this meanes of *mortification*: 1. to consider from whom we have received these worldly blessings. 2. how to dispose of them, lest they become cursings of blessings.

For the first, wee are positively to set downe, that *every good gift and every perfect gift commeth from above*; the beasts that graze on a thousand hills are his; the treasures of the earth are his: for from whom should wee thinke are they derived to us, but from him by whom they were created for us? He who never had it, how can he give it? but he who hath all, guides all, governes all, and is *all in all*, is sole sufficient for all. He it

Perfection.

Mortification in our cōtempt of all worldly substance. Prov. 3. 9.

10.

Two remarkable considerations: first, by whom these blessings are conferred on us; secondly, how they are to be disposed by us. *Non dabit quod non habet. Aug*

Perfection.

Isa. 55. 13.

Isa. 55. 13.

Luke 16. 9.

is then that maketh rich and maketh poore, exalteth and humbleth, sendeth forth his *waters* out of their *treasuries*, and all things are drowned, shutteth them in their *treasuries*, and all things are dried. He it is that maketh the fruitfull barren, and the barren fruitfull. *Instead of the thorne shall come up the firre tree, and instead of the brier shall come up the myrtle tree, and it shall bee to the Lord for a name, for an everlasting signe that shall not be cut off.* He it is that made Heaven and Earth and all things, replenished Heaven and Earth with all things, giving *Man* dominion over all things, that *Man* might be subject unto him who made all things.

Now as he gave them to man, so are they to be disposed of by man; to his glory who made man. And how is that? Not in laying *land* unto *land* with the oppressour; nor in repairing to the house of the *strange woman* with the adulterer; nor consuming your *substance* in excess with the rioter; nor hoording up *vengeance* against the day of wrath with the miser; nor grinding the face of the poore with the extortioner: but rather *distributing* freely of that which you have, and *communicating* to the necessity of the *Saints*: so shall you make to your selves *friends of your unrighteous Mammon*, and shall bee fed with *Manna* in the Courts of *Sion*. Gainfull is the use of that money, which is put out to the workes of charity: which be it more or lesse, cannot but be exceeding great, being given with devotion, and the worke attended by singlenesse of heart and sincerity of affection; for where a sincere *will* is not joyned with the *worke*, the worke cannot be effectually to the doer, howsoever it may seeme fruitfull to the beholder. At which sort of men, who erect sumptuous *workes* rather for popularity and affectation, than piety or sincere affection, the Poet pleasantly glanceth;

THESE Statues reare in publike wayes,
as trophies of their love,

Which.

The English Gentleman.

*Which, as they beare, in passengers
will admiration move,
And gaine a fame unto their name,
which may survive in them :
But trust mee, Sirs, these works of theirs
shew them vaine-glorious men.*

Which *works*, howsoever usefull unto others, were better, undone than done in respect of themselves : for to glory in our *works*, doth not only derogate from our *work*, but denounce upon us a greater damnation, ascribing to our selves what duly, properly, and solely ought to bee attributed to the glory of God.

But to draw neerer the point we have in hand ; there is nothing that weaneth our minds more from the meditation of God and mortification to the world, than our earthly affections, which beare such sway over us, as they will not suffer those divine motions or meditations to take root in us. This is excellently shadowed in that Parable of the *great Supper*, wher many guests were invited, but all with one consent began to make their excuse: the first, hee had bought a peece of *ground*, and he must needs goe see it : the second had bought five yoke of *oxen*, and he must goe prove them: and another, had married a *wife*, and therefore he could not come. These, though the *feastings* be provided, the choicest dainties prepared, wherewith their hunger-starved soules might be refreshed, cannot come ; the world must detain them, their earthly respects inchain them, their sensuall delights restraine them : they cannot come, though often invited, nor resort to this *great Supper*, though all things be provided. These seldome or never take into their more serious consideration, the state of the blessed in *Heaven*, or the state of the damned in *Hell*. Neither can the joyes of the one allure them, or the paines of the other deterre them. These will dispense with the *word* for the profit of the *world*, and enjoy the

*S. gna vis re-
rant, ut nomina
no: a reli: quant
Marmore quæ
sculpto nomen
inani babent.*

Luk. 14. 16.
17. &c.

Perfection.

penitentia dolorum, non remissionis peccatorum.

Chrysost. hom. 7 in Ioban.

Aug. lib. 1. de vit. dei, cap. 18.

Greg. lib. 20.

Moral. cap. 12.

Act 4. 34. 35.

An accurate repetition and connexion of the precedent Meditations.

pleasures of sinne for a season, deferring repentance til it be past season. Saint *Chrysostome* relateth how *Paulus Samosethinus* that arch-hereticke, for the love of a woman for-looke his faith. Saint *Augustine* relateth divers, who denied the torments of Hell to have eternitie, thereby to flatter their affections with a pretended assurance of impunity. Saint *Gregory* imputeth it to avarice and covetousnesse, that many forsake their faith. These follow not the example of sundry devout men, the memory whereof is recommended unto us in holy writ; who being possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them downe at the Apostles feet: and distribution was made unto every man according as hee had need. The like contempt, in respect of earthly substance, we reade to have been in many noble and equally affected Pagans, as *Crates*, *Bisias*, *Zeno*, *Bias*, *Anacreon*, *Anacharsis*; who, though they had scarce the least glimpse of an eternitie, yet they dis-valued the substance of earth as the subject of vanity. But I must now draw in my sailes, and take a view of your dispositions (Gentlemen) how you stand herein affected; that seeking what I expect to finde, I may no lesse glory in your aversion from earth, than if you were ascending *Jacobs* ladder, to have your names enrolled in the kingdome of heaven.

Have yee honoured the Lord with your substance, and tendred him the first fruits of his bounty? Have yee acknowledged every good thing to come from him, as from the fountaine of mercy? Have yee subjected your selves unto him, as he hath subjected all things to your soveraigntie? Have yee disposed of them soberly and solely to his glory? Have ye beene oppressors, and with good *Zachens* made fourefold restitution? Have yee not exposed your inheritance to riot and pollution? Have yee not hoorded up vengeance against the day of affliction? Have yee not grinded and grated the face of

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the *poore* with extortion? Have yee *distributed* freely, and *communicated* to the Saints necessity? Have yee made you *friends* of your unrighteous *Mammon*, and so made your selves way to the heavenly *Sion*? Have yee done these *works* of compassion with singlenesse of heart, and without affectation? Have yee beene by no earthly respect detained from comming to that great Lords *Supper*, to which you were invited? O then in a happy state are you! for having honoured the Lord, hee will fill your barnes with plenty; or having acknowledged all good things to be derived from his mercy, he will give you a fuller taste of his bounty; or subjected your selves to his obedience, hee will cause every *Creature* to doe you service; or disposed of them soberly and solely to his glory, he will exhibit his good gifts unto you more fully; or beene oppressours, and made *restitution*, you shall with *Zachens* become *ves-*
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Perfection.

Panitentia dolorum, non remissionis peccatorum.

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Perfection.

Gal. 6. 10.

a Nullum Deo
gratius sacrifici-
um quam ze-
lus animarum.
Greg. in hom.
12. sub. Ezech.
b Nam qui non
ardet, non ac-
cendit. Bernard
c Nec lucere
potest, nisi prius
ardeat. Aquin.
in. 5. Ioban.
d Lucerne
quoad officium,
extincte quoad
effectum. Ibid.
Quod emitti-
tur voluntari-
um est: quod
emittitur ne-
cessarium. Am-
bros.

to the distressed, and an hospitable receipt to all such as
repaire to you for succour or comfort; ministred to the
necessitie of the *Saints*, be liberall and open handed to
the poore, having opportunity, doe good unto all men,
especially unto them who are of the household of faith, bee
exercised in the *works* of the spirit and not of the flesh
so shall yet build upon a sure foundation, and in the *in-
heritance* of Gods *Saints* receive a mansion. Turne not
(I say) your eare from the cry of any poore man, lest
his cry be heard, and procure *vengeance* to be poured
on your head, Pitty the moanes of the afflicted, wipe
off the teares of the distressed, comfort them that mourn
in *Sion*. The ordinary forme of begging in *Italy* is, *Doe
good for your owne sakes*. Doe good for your owne
sakes, for your owne selves, for your owne soules. No
a sacrifice to God more gratefull, to your selves more
usefull, or to your owne soules more fruitfull, than to
be zealous in all *holy duties*, and compassionate to the
needfull: b for he that in himselfe *burnes* not in devo-
tion, can never *inflame* another with the zeale of devo-
tion: c neither can any one *shine*, unlesse before hee
burne; *shine* in the *works* of compassion, unlesse he *burne*
before with the zeale of a devout affection. So as many
though they be d *Lights* in respect of their ministry or
office, yet are they *Snuffs* in respect of their use, effect
or service. Exhibit therefore freely of those good gifts
and bounties which God hath bestowed on you, and
shew your liberality now in the opportunate time; for
as there is a time that none can *work*, so there is a time
when none can *give*: give it then in your life time, that
you may expresse your *charitie* with your owne hand,
and not by way of *Legacie*: for many make *good wills*,
which I much feare mee proceed not of *good will*, being
rather by the sentence of mortalitie inforced, than of
their owne charitable disposition affected, to leave to
the poore afflicted of the world, which they so exceed-
ingly

dingly loved, while they sojourned here in the world. And what shall these bountifull *Legacies* availe them, these charitable *Wills* profit them, when they shal make *their beds in the darke*, and enter parlie with their owne *Consciences*, whether this coasted charitie of theirs proceeded from compassion or compulsion, leaving what they could no longer enjoy, and giving that which was not in their power to give? Surely, no more benefit shall this inforced charitie conferre on them, than if they had sowne the sand: for fruitlesse is that *worke* which deriveth not her ground from a pure intention or sanctified *will*. In the Easterne countryes, they put coine in the dead mans hand, to provide for him after his departure hence. The like provision carry these along with them to their graves, who deferre giving, till they cannot give, making their *Executors* their *Almoners*, who many times defraude the poore, or number themselves in *Beardroll* of the poore; whereby they gull the deceased, enriching their owne coffers with the poore mans box. O *Gentlemen*, you whose corps are followed with many mourners, and oft-times inward rejoycers; send out those sweet odours of a good and devout life before you; *dispende* and *dispose* faithfully, in whatsoever the Lord above others hath enriched you; deferre not your charity to your death, lest you be prevented of your charity by death; bethinke your selves how you would bee provided if that great *Master* of accounts were this houre to call you before him, and make if your reckoning with him; would you not be glad, your *conscience* told you, how you had beene fraithfull disposers or employers of those *Talents* which were delivered to you? Would not your *hearts* rejoyce within you to have such a *Testimony*, as the witnesse of an undefiled or spotlesse *conscience* within you? Would it not intrancee you with an exceeding joy, to heare that happy and heavenly approbation, *Well done, good and faithfull servants,*

Perfection.

*Elemosyna in vita, est Luce-
na lucens Ee-
mosyna post
mortem, Lucerna
Cacutiens.*

*Qui à die in
diem deferunt,
donec parca
cuncta asse-
runt.*

*Non memini
me legisse mala
morie mortum,
qui libenter
opera pietatis
exercuit. Hieron. in epist. ad
Nepotianum.*

*Quam immen-
sa est laetitia de
recordatione
transactae vic-
tutis &c. Bern.
in fest. omnium
Sanctorum.
serm. 2.*

Perfection.

wants, you have beene faithfull over a few things, I will make you rulers over many things : enter jee into the joy of your Lord? If this could not choofe but joy you, to dispose of your earthly Mammon, that you may bee partakers of this surpassing joy in the Courts of Sion. And so I descend to the last Branch of this last Observation, expressing that object of ineffabale consolation, whereto this Active Perfection aspireth, and that spirituall repose of heavenly solace and refection, wherein it solely and properly resteth.

Iob 5. 7.
The absolute
or supreme
end whereto
this Actuall
Perfection
aspireth, and
wherein it
solely resteth.
Cbryst.
Aug. Soliq.,
c. 2.

MAN is borne unto trouble, as the sparkes fly upward, being here a sojourner in the Inne of this world ; and drawing every day neerer and neerer the end of his Pilgrimage; where mans life is the Travellers embleme; his forme of living the very mirrour of his sojourning ; his home returning, the type or figure of his dissolving. In which progresse or journall of man, by how much more the Sun-diall of his life proceedeth, by so much neerer the night-shade of death approacheth. Yet, behold the misery of man ! His desires are daily to disquiet and disturbe himselfe: for shew me that man howsoever affected, or in what degree soever placed, whose desires are so firmly fixed, as his minde is not troubled in the pursuit of that whereto his aymes are directed. For to begin with the *Highest*, because his thoughts are ever aspiring ; doth the *Ambitious* man ayme at honour or preferment? Behold, he purposeth with himself to gaine or attaine such a place under his Prince, not so much for his owne ends (as he pretendeth) but to be usefull to his friends, and behovefull to his Countrey ; but since that houre, he entertained the first infant thoughts of *Ambition*, he hath felt sufficiently the danger of that *infection*: reaping no other fruits but distractions, in respect of *Competitors*, or want of enjoying himselfe, being

ing pestered by multitude of *Sutors*. Or, is he covetous? There is nothing which hee eyes or beholds upon this *Universe*, tending to profit, or promising hope of profit, which he presently conveyes not to his *heart*, coveting whatsoever he sees, and seeing nothing that he doth not covet: he tumbles and tosses, and will not suffer his eyes to slumber, but like miserable *Menedemus* in *Terence*, or greedy *Gripius* in *Plautus*, hee afflicts and torments himselfe, making his own desires his owne disquiets. Or, is he *Voluptuous*? His fond affection procures in him this phrensie or distraction: He goes to the house of the *strange woman*, gives care to her incantation, sports with *Ismael*, lusts after her beauty in his heart: and is taken with her eye-lids; yet see how sensuality brings him to misery | by meanes of this *whorish woman*, he is brought to a peece of bread: and the adulteresse will hunt after his precious life: but to passe over these, and take a view of such whose course of life seemes better disposed, than to converse with the world, either by ambitiously aspiring to *Honours*, the great mans *Darling*; or by too eager a pursuit after *Riches*, the worldlings *Mammon*; or by too hot a quest after *pleasure*, the wantons *Minion*. For to reflect a little upon the aymes of such who affect *Contemplation*, and every day better their knowledge in the serious or exquisite search of the natures, vertues, or operations of all creatures; wee shall finde, to use the words of *Salomon*, *That even in these there is vanity and affliction of spirit*: for howsoever, *wisdomeraines downe skill and knowledge of understanding, exalting them to honour that hold her fast*; yet *Salomons* conclusion after the search of wisdom and folly, is definitively this; *In much wisdome is much grieve: and he that increaseth knowledge, increaseth sorrow*. For should man labour to engrosse all learning, knowledge and wisdom, his labour were but vaine, and his search fruitlesse; seeing he, whose understanding was deepest, conceit quickest, and wisdom

greatest

Perfection.

*Terent. in He-
auton.
Plau. in Ru-
dente.*


Prov. 6. 25.

Eccclus. 1. 23.

Eccles. 1. 28.

Perfection.

16.
7. 23.
24.


Scire, omnia vo-
lumus, nihil age-
re. Gajper. in.
Horac. cap. 2.

Sub quorum
vilamine, fre-
quenter magna
avaritia com-
peritur. Vincent
de vit. Spirit.
cap. 1.

Sive dormiam
sive vigilem,
somnia: & co-
gitat quicquid
ei occurrit.
Bern. Med. cap.
9.

great:st of all them that werē before him in Ierusalem, hath thus concluded: *All this I have proved by wisdom; I said, I would be wise, but it was farre from me.* Adding the reason hercof; *That which is farre off, and exceeding deepe, who can finde it out?* For be our search never so curious, our desire covetous in the pursuit of knowledge, we shall finde by daily experience our own weaknesse: where though our wills be strengthened, our abilities are weakned, being ever more hopeful in our undertakings, than powerfull in our performance; yea, it is a propertie inherent to us, and naturally ingrafted in us, to have an itching desire of *knowing* all things, but of *doing* nothing: yet neither in *knowledge* nor *action* may we satisfie our desire or affection: vaine and endlesse therefore is our search in the former, as weake and fruitlesse is our pursuit of the latter. There is no end of writing many bookes, no end of reading many bookes, no end of storing our Libraries with many bookes: for under the cover of these, much covetousnesse oft-times lurketh. These are not of that inestimable price, (though they containe much spirituall comfort) as may fully store or enrich the heart; fully replenish or satisfie the heart; fully settle or establish the heart: for where the desires of the heart are not fullfilled; how can she hold her selfe sufficiently enriched? Or where her desires are not accomplished; how may she rest satisfied? or being not there seated, where her desires are settled; how can she be quieted? Hence it is, that a devout Father compares his *Heart* unto a *Mill*; For as a *Mill* (saith he) *swiftly wheeleth and turneth about, and refuseth nothing, but whatsoever is put upon it, it grindeth: but if nothing bee put upon it, it consumes it selfe: so is my unstable heart alwayes in motion, and never resteth: but whether I sleepe or wake, it dreameth and thinketh of whatsoever it encountreth.* Can then neither *Honour*, nor *wealth*, nor *pleasure* satisfie this unconfinde *Heart*? can neither *Honours* sur-
prize.

prize her, *wealth* enjoy her, nor *pleasure* inтраunce her ? No ; these are vanity, and lighter than vanity, receiving their true colour from the Poet, who beſtoweth on them this portraiture ;

*Wealth is a wave, Honour a bait of death,
Catching at which were caught and choak't therewith.*

For tell me, is not the *Ambitious* man as fearfull to incurre diſgrace, after he is received to his Princes favour as he was jealous of a *Competitor* before hee got into favour ? againe, is not the miserable *rich* man, who repoſeth all comfort in his *ſubſtance*, all his conſolation in his riches, as fearfull to loſe what hee already enjoys, as hee was doubtfull of prevention in what he now enjoys ? Or is not the *voluptuous* carnal man, whoſe onely delight is dalliance with his perſidious *Dalilah*, ſtinged with as much griefe after his deſires are ſatiſfied as he was ſtirred with delight before his pleaſures were effected ? Or is not the *Contemplative* man, whoſe aims being higher, ſhould tender him content in fuller meaſure, afflicted in minde, when he findes himſelfe come ſhort in knowledge of what he expected, and reads every day ſomething which hee never before obſerved ? What content then in theſe flouriſhing *May-buds* of vanity, which in repentance and affliction of ſpirit, doe only ſhew their conſtancy ? So as one well obſerveth, *If man ſhould not be afflicted by God, yet ſhould he be afflicted by himſelfe* ; conſuming himſelfe with his owne envy, rancour, and other diſtempered affections, which have more ſury and torment attending on them, than the evill it ſelfe which procureth them. Yet behold the wretched condition of unhappy man ! Though neither *Honour* be permanent, nor from perill freed ; nor *Riches* prevalent to make him after death the better friended, nor *pleaſures* ſo excellent, as to free him from affliction when they are ended : yet are they for moſt part preferred before thoſe heavenly *honours* which are ever permanent,

Perfection.

In petendo bonorum timeret ne preueniatur, in pſſidendo valde timeret ne privetur.

Cui tam deest quod habet, quam quod non ha. et.

Adeptæ voluptatis Coronidem ſiquære, penitentiam invenies.

Cum ſe cuncta noviſſe patat, p'raſe erroraſſe quàm didiſſe, indus ſenat.

Si à Deo non affligatur homo, ſeipſum affliget in ſerac. cap. 3.

Ita de humani arbitrii penſatur divinitas, niſi Deus homini placeat, Deus non erit. Tertul. in Apol. cap. 5.

*Perfection.**Ibid. cap. 3.**Vid. vit. Honor*

*Corporis vitam
venena
non animi. i. qid.
in Herac.*

*Quis vicinus
malus, quis la-
tro, quis infidi-
ator tibi tollit
Deum?
Et potest tibi
tollere totum
quod possides
corpore, non ti-
bi totum
quem possides
corde. Avg.
Ecclus. 23. 28.*

manent, and never altering; before those incorruptible riches, which inrich the soule after death without decreasing; and before those ineffable pleasures, where neither desire breeds *longing*, nor satiety *loathing*. So as, I cannot more fitly compare the actions of these sensuall affected men, that with that childish act of the Emperour *Honorius*, who taking especiall delight in a Hen called *Roma*: upon a time understanding, by report of such as told him, that *Roma* was lost, he exceedingly lamented: whereupon some of his familiar friends, and such as were neere him, noting his terror; *It is not your Hen that is lost, but your Cuir Roma, that is taken by Alaricus King of the Gothes*. Wherewith comming a little to himselfe, he seemed to beare with much more patience the surprize of the *one*, than the losse of the *other*. O childish simplicity! you say well; yet the like is in us. We cannot endure that any one should steale from us our silver; yet either honour, riches, or pleasure may have free leave to steale away our heart. We would by no meanes be defrauded of our treasure; yet it troubles us little to be depraved with error. We avoid the *poisons* of the *body*, but not of the minde; intending more the diet of the body, than the discipline of the minde.

Since then, in these externall desires, this *Actuall Perfection*, whereof we have formerly treated, may receive no true rest or repose, for to those it only aspireth, wherein it resteth; wee must search higher for this place of peace, this repose of rest, this heavenly *Harbour* of divine comfort: we are to seeke it then while we are here upon earth, yet not on earth: would you know, what this soveraigne or absolute end is, wherein this *Actuall Perfection* solely resteth, wherein the *Heart* onely glorieth, and to the receiver, long life, with comfort in abundance amply promileth? Hearken to the words of *Iesus* the Sonne of *Sirach*: *It is a great glory to follow the Lord and to bee received of him is long life*: Nor skills it much

much, how worldlings esteeme of us; for, perhaps, they will judge it folly to see us become weaned from delights or pleasures of the world; to see us embrace a rigorous or austere course of life, to dis-esteem the pompe and port of this present world. This (I say) they will account foolishnesse; *But blessed are they who deserve to be of that number, which the world accounts for fooles, God for wise men.* But miserable is the state of those forlorne worldlings, whose cheefest aime is to circumvent or intrap their brethren, making their highest aimes their owne ends, and accounting bread eaten in secretes to bee the savouriest, and stolne waters the sweetest: for these never drinke of their own Cisterne, or feed of the flesh of their owne fold; but partake in the spoile of others, yet wipe their mouthes as if they were innocent: but behold this Haman-policy shall make them spectacles of finall misery, wishing many times they had been lesse wise in the opiniõ of the world, so they had relished of that divine wiidome, which makes man truly happy in another world; even that *wisdome (I say) who hath built an everlasting foundation with men, and shall continue with their seed:* neither can this divine *wisdome* chuse but be fruitful, standing on so firme a root, or the branches dry, receiving life and heat from so faire a root.

Now to describe the beauty of her branches springing from so firme a root: with the solidity of her root diffusing pith to her branches: *The root of wisdom* (saith the wise Son of Sirach) *is to feare the Lord, and the branches thereof are long life.* This feare, where it takes root, suffers no worldly feare to take place. Many worldlings become wretched, onely through feare lest they should bee wretched; and many die, onely through feare lest they should dy: but with these, who are grounded in the feare of the Lord, they neither feare death; being asured that it imposeth an end to their misery, nor the miseries of this present life, being ever afflicted on the trust of

Perfection.

*Beati qui ex
eorum numero
esse merentur,
quos mundus
pro stultis, De-
us pro sapienti-
bus habet. Blos.
Euchirid. par-
va Laus b.*

Esther. 7. 9, 10.

Eccclus. 1. 15.

20.

*Multi miseri
sunt metu, ne
miseri fiant:
multi mori me-
tuntur, mori-
untur. Gasp. in
Herac.*

Perfection.

16.
7.23.
24.



*Scire, omnia vo-
lumus, nihil age-
re. Gassper. in.
Horac. cap. 2.*

*Sab quorum
vilamine, fre-
quenter magna
avaritia com-
peritur. vincent
de vit. Spirit.
cap. 1.*

*Sive dormiam
sive vigilem,
somnia: & co-
gitat quicquid
ei occurrit.
Bern. Med. cap.
9.*

greatest of all them that were before him in Ierusalem, hath thus concluded: *All this I have proved by wisdom; I said, I would be wise, but it was farre from me.* Adding the reason hereof; *That which is farre off, and exceeding deepe, who can finde it out?* For be our search never so curious, our desire covetous in the pursuit of knowledge, we shall finde by daily experience our own weaknesse: where though our wills be strengthened, our abilities are weakened, being ever more hopeful in our undertakings, than powerfull in our performance; yea, it is a proper tie inherent to us, and naturally ingrafted in us, to have an itching desire of *knowing* all things, but of *doing* nothing: yet neither in *knowledge* nor *action* may we satisfie our desire or affection: vaine and endlesse therefore is our search in the former, as weake and fruitlesse is our pursuit of the latter. There is no end of writing many bookes, no end of reading many bookes, no end of storing our Libraries with many bookes: for under the cover of these, much covetousnesse oft-times lurketh. These are not of that inestimable price, (though they containe much spirituall comfort) as may fully store or enrich the heart; fully replenish or satisfie the heart; fully settle or establish the heart: for where the desires of the heart are not fullfilled; how can she hold her selfe sufficiently enriched? Or where her desires are not accomplished; how may she rest satisfied? or being not there seated, where her desires are settled; how can she be quieted? Hence it is, that a devout Father compares his Heart unto a Mill; *For as a Mill* (saith he) *swiftly wheeleth about, and refuseth nothing, but whatsoever is put upon it, it grindeth: but if nothing bee put upon it, it consumes it selfe: so is my unstable heart alwayes in motion, and never resteth: but whether I sleepe or wake, it dreameth and thinketh of whatsoever it encountreth.* Can then neither Honour, nor wealth, nor pleasure satisfie this unconfinde Heart? can neither Honours tur- prize.

The English Gentleman.

437

prize her, *wealth* enjoy her, nor *pleasure* inтраunce her ? No; these are vanity, and ligher than vanity, receiving their true colour from the Foer, who bestoweth on them this portraiture;

Wealth is a wave, Honour a bait of death,

Catching at which were caught and choak't therewith.

For tell me, is not the *Ambitious* man as fearfull to incurre disgrace, after he is received to his Princes favour as he was jealous of a *Competitor* before hee got into favour ? againe, is not the miserable *rich* man, who reposeth all comfort in his *substance*, all his consolation in his riches, as fearfull to lose what hee already enjoys, as hee was doubtfull of prevention in what he now enjoys ? Or is not the *voluptuous* carnal man, whose onely delight is daliance with his perfidious *Dalilah*, stinged wth as much griefe after his desires are satisfied as he was stirred with delight before his pleasures were effected ? Or is not the *Contemplative* man, whose aimes being higher, should tender him content in fuller measure, afflicted in minde, when he findes himselfe come short in knowledge of what he expected, and reads every day something which hee never before observed ? What content then in these flourishing *May-buds* of vanity, which in repentance and affliction of spirit, doe only shew their constancy ? So as one well observeth, *If man should not be afflicted by God, yet should he be afflicted by himselfe*; consuming himselfe with his owne envy, rancour, and other dis tempered affections, which have more fury and torment attending on them, than the evill it selfe which procureth them. Yet behold the wretched condition of unhappy man ! Though neither *Honour* be permanent, nor from perill freed; nor *Riches* prevalent to make him after death the better friended, nor *pleasures* so excellent, as to free him from affliction when they are ended; yet are they for most part preferred before those heavenly *honours* which are ever permanent,

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Cum se cuncta novisse putat, p'ura se exorasse quā didicisse, indus sentit.

Si à Deo non affligatur homo, seipsum affliget in Herac. cap. 3.

Ita de humani a bitra n' peccatiatur divinitas, nisi Deus homini placeat, Deus non erit. Testul. in Apol. cap. 5.

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20.

*Multi miseri
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Perfection.



The reason of his frequent repetition of sundry sentences, similitudes and other memorable discoveries thorough out that Book.

Hier. in vit.
ejus.

pontius in fine
vitæ ejus.

In vit. Bedæ.

of GODS mercy. How constantly, zealously, and gloriously many devout men have died, and upon the very instant of their dissolution expostulated with their owne soules, reproving in themselves their unwillingnesse to die, may appeare by the examples of such, whose lives as they were to GOD right pleasing, so were their soules no lesse precious in their departing: upon some whereof, though I have formerly insisted, yet in respect that such memorable patternes of sanctity cannot be too often represented, I thought good purposely (as usually I have done in all the *Series* of this pretent *Discourse*, where any remarkable thing was related, to have it in divers places repeated) to exemplify this noble resolution or contempt of death, in the prooffe and practice of some one or two blessed Saints and Servants of God.

Ierome writeth of *Hilarion*, that being ready to give up the ghost, hee said thus to his soule; *Goe forth my soule, why fearest thou? Goe forth, why tremblest thou? Thou hast served Christ almost these threescore & ten yeares and dost thou now feare death?* Saint *Ambrose* when hee was ready to die, speaking to *Stillico* and others about his bed; *I have not lived so among you* (saith he) *that I am ashamed to live longer to please God: and yet againe I am not afraid to die, because we have a good Lord.* The reverend *Bede*, whom we may more easily admire, than sufficiently praise for his profound learning, in a most barbarous age, when al good literature was in contempt being in the pangs of death, said to the standers by; *I have so lived among you that I am not ashamed of my life, neither feare I to die, because I have a most gracious Redeemer.* He yeelded up his life with this prayer for the Church; *O King of glory, Lord of Hostes, which hast triumphantly ascended into heaven, leave us not fatherlesse, but send the promised Spirit of thy truth amongst us.* These last funerall Teares, or dying mens Hymnes, I have

I have the rather renewed to your memory, that they might have the longer impression, being uttered by dying men, at the point of their dissolution. And I know right well (for experience hath informed me sufficiently therein) that the words of dying men are precious even to strangers; but when the voice of one we love, & with whom we did familiarly live, calls to us from the *Death-bed*, O what a conflict doe his words raise! How strongly do griefe and affection strive to inclose them! knowing that in a short space, that tongue, the organs whereof yet speak, and move attention by their friendly accents, was to bee eternally tied up in silence nor should the sound of his words salute our eares any more and certainly, the resolution of a devout dying man, being upon the point of his *dissolution*, cannot but bee an especiall motive to the hearer, of *Mortification*. Which was one cause, even among the heathens, of erecting Statues, Obelisks, or Monuments upon the Dead; that eying the *Sepulchers* of such noble and heroick men, as had their *honour* laid in the dust, they might likewise understand, that neither resolution of spirit, nor puifance of body could free them from the common verdict of mortality: which begot in many of them a wonderfull contempt of the *world*. Albeit it is to be understood, that Christians doe contemne the world much otherwise than Pagans: for *ambition* is a guide to these, but the *love* of God unto them. *Diogenes* trod upon *Platoes* pride with much greater selfe-pride: but the Christian with patience and humility surmounteth and subdueth all worldly pride; being of nothing so carefull, as lest hee should taste the *Lotium* of earthly delights, and so become forgetfull with *Ulysses* companions of his native Country. Meane time he sojournes in the world, not as a Citizen, but as a Guest, yea as an Exile. But to returne to our present discourse now in hand; in this quest after that soveraigne or supreme end,

G g whereto

Perfection.

*Seculebra enim
non tam mortu-
orum quam vi-
uentium memo-
ria condita
sunt.*

*Ambitio his
dux & illis amor
Dei. Gasp. in
epist. ante He-
raclit.*

Perfection.

Vitruvius, l. 8.
cap. 3.

August. Manu-
al. cap. 8.

Ibid. cap. 3.

Luk 18. 19.
Trinitas divi-
narum person-
arum est sum-
mum bonum,
quod purgatis-
simis mentibus
cernitur.
Act 1. c. *Trin*
cap. 2.

where to all *Actual Perfection* aspireth, and wherein it resteth, wee are to consider three things: 1. What is to be sought: 2. Where it is to be sought: 3. When it is to be sought. For the first, wee are to understand that wee are to seeke onely for that, the acquisition whereof is no sooner attained, than the minde, whose sight is above the pitch of frailty, is fully satisfied. Now that is a blessed life, when what is best, is effected and enjoyed: for there can be no true rest to the minde in desiring, but partaking what she desireth. What is it then that wee seeke? To drinke of the *water of life*; where our thirst may be so satisfied, as it never be renewed; our desires so fulfilled, as never higher or further extended. Hee that hath once tasted of the fountaine named (*liorinus fons* (and choice is the taste of such a fountaine) *will never drinke any wine*; no wine mixed with the dregs of vanity, no wine drawne from the lees of vaine-glory: the reason is, hee reserves his taste for that *new wine*, which hee is to drinke in his Fathers kingdome. And what kingdome? The *Kingdome of heaven*; a kingdome most happy, a kingdome wanting death, and without end; enjoying a life that admits no end. And what life? A life virall, a life sempiternall, and sempiternally joyfull. And what joy? A joy without sorrowing, rest without labouring, dignity without trembling, wealth without losing, health without languishing, abundance without falling, life without dying, perpetuity without corrupting, blessednesse without afflicting, where the sight and vision of God is seene face to face. And what God? God the sole sufficient, summary, supreme good: that good which we require alone; that God who is good alone. And what good? The *Trinity* of the divine persons is this summary good, which is seene with purest mindes. The *Heart* triangle-wise resembleth the image of the blessed *Trinity*; which can no more

more by the circumference of the *World* bee confined than a *Triangle* by a *Circle* is to bee filled. So as the *Circular* world cannot fill the *Triangular* heart, no more than a *Circle* can fill a *Triangle*; still there will be some empty corners: it saies, so long as it is fixed on the world, *Sheol*, it is never enough: but fixed on her *Maker*, her onely *Mover*, on her sweet *Redeemer*, her dearell *Lover*, she chants out cheerefully this *Hymne* of comfort; *There is no condemnation to them which are in Christ Iesus*. She then may rest in *peace*. And what *peace*? A *peace* which passeth all understanding. Shee then may embrace her *Love*. And what *Love*? A *Love* constantly loving. She then may enjoy *life*. And what *life*? A *life* eternally living. She then may receive a *Crowne*. And what *Crowne*? A *Crowne* gloriously shining. This *crowne* (saith *S. Peter*) is undefiled, which never fadeth away. The Greeke words which *S. Peter* useth, are Latine words also; and they are not only *Appellatives*, being the Epithetes of this *Crowne*, but also *Proper*s; the one proper name of a *Stone*, the other of a *Flower*: for *Isidore* writeth, there is a precious stone called *Amiantus*, which, though it be never so much soiled, yet it can never at all be blemished; and being cast into the fire, it is taken out still more bright and cleane. Also *Clemens* writeth, that there is a flower called *Amarantus*, which being a long time hung up in the house, yet still is fresh and greene. To both which, the *stone* and the *flower*, the *Apostle*, as may be probably gathered, alludeth in this place. Here then you see, what you are to seeke. For are your desires unsatisfied? here is that which may fulfill them. Are your *soules* thirsty? here is the *Well of life* to refresh them. Would you bee *Kings*? here is a *Kingdome* provided for you. Would you enjoy a *long life*? a *long life* shall crowne you, and *length of daies* attend you. Would you have all *goodnesse* to enrich you? enjoying *God*, all good

Perfection.

Rom. 8. 1.

Amiantus.
Amiantus.

Isidoreus Etymol. l. 16. c. 4.

Perfection.

55.

August. Manual.
cap. 34.

Ibid. 12.
Aliud noli pete.
re, unius suffice,
quis una tibi
sufficiet. Aug.
in Psal. 26.

Where we are
to seeke.

things shal bee given you. Would you have *salvation* to come unto your house and secure you? rest you in *Christ Iesus*, and no *condemnation* shall draw neere you. Would you have your *consciences* speake *peace* unto you? the *God of peace* will throughout establish you. Would you have your constant *Love* ever attend you? He who gave himself for you, wil never leave you. Would you have him live forever with you? Leave loving of the world, so shall he live ever with you and in you. Would you have a *Crowne* conferred on you? A *Crowne* of glory shall empale you. *Seeke then this one good wherein consisteth all goodnesse, and it sufficeth. Seeke this soveraigne or summary good, from whence cometh every good, and it sufficeth.* For hee is the life by which wee live, the *hope* to which we cleave, and the *glory* which we desire to obtaine. For if dead, he can revive us; if hopelesse and helpelesse, he can succour us; if in disgrace, he can exalt us. Him then only are we to seeke, who, when wee were lost, did seeke us; and being found, did bring us to his sheepe fold. And so I descend from *what* wee are to *seeke*, to *where* we are to *seeke*, that seeking him where he may be found, we may at last finde him whom we so long have sought.

For the *second* wee are to seeke it while wee are on earth, but not upon earth, for earth cannot containe it. It is the Philosophers axiom, *That which is finite may not comprehend that which is infinite.* Now that supreme or soveraigne end, to which this *Actual Perfection* is directed, whereto it aspireth, and where in it resteth, is by nature *infinite*: End without end, beginning and end, imposing to every creature a certaine, definite or determinate end. The sole solace of the soule, being onely able to fill or satisfie the soule, without which all things in heaven or under heaven, joyned and conferred together, cannot suffice the soule. So boundlesse her extent, so infinite the object of her content. How should Earth
then


then containe it, or to what end should wee on *Earth* seeke it? Seeing, whatsoever *containeth*, must of necessity be greater than that which is *contained*. But *Earth* being a masse of corruption, how should it confine or circumscribe incorruption? Seeing nothing but immortality can cloath the *Soule* with glory, it is not the rubbish or refuse of *earth* that may adde to her beauty. Besides, the *Soule* while it sojournes here in this earthly mansion, shee remaines as a captive inclosed in prison. What delights then can be pleasing, what delicates relishing to the palat of this prisoner? She is an exile here on *earth*: what society then can be cherefull to one to carefull of returning to her Countrey? If *Captives* restrained of their liberty, *Exiles* estranged from their Countrey, can take no true content either in their bondage, be it never so attempted; nor in that exile, be they never to attended, how should the *Soule* apprehend the least joy, during her abode on *earth*? Where the *treasure* is, there is the *heart*: her *treasure* is *above*, how can her *heart* bee here *below*? Mortality cannot suit with immortality, no more can *earth* with the *soule*. Where-to then bee the motions of our *souls* directed? To *Him* that gave it; no inferiour *creature* may suffice her, no earthly *object* tatisfie her, nothing subject to *sense* fulfill her. In *Heaven* are those *heavenly objects*, wherewith her *eye* rests satisfied; in *heaven* are those melodious *accents*, wherewith her *care* rests solaced; in *Heaven* those choicest *odours*, wherewith her *smell* is cherished; in *Heaven* those tastfull *dainties*, wherewith her *soule* is nourished; in *Heaven* those glorious *creatures*, wherewith her selfe is numbred. What difference then betwixt the satiety and saturity of *Heaven*, and the penurie and poverty of *Earth*? Here all things are full of labour, man cannot utter it: *The eye is not satisfied with seeing, nor the care filled with bearing*: whereas in *Heaven* there is length of daies, and fulnesse of joy without

Aug. Med. c. 19.

Eccles. 1. 8.

Perfection.

Aug. Med. c. 28

Si pes in terris,
spes sit in caelis.

Blos. Enchirid.
parvul. anth.

Ibid.

Minore negotio
nobis calum
cōparare possu-
mus, quam in-
fernum. Ibid.
Hilar. enar. in
psa 8.

ending. And wherein consists this fulnesse? Even in the sweet and comfortable sight of God. But who hath seene GOD at any time? To this, blessed *Augustine* answers excellently. *Albeit* (saith he) *that summary and incommutable essence, that true light, that indeficient light, that light of Angels, can be seene by none in this life, being reserved for a reward to the Saints onely in the heavenly glory; yet to beleve, and understand, and feele, and ardently desire it, is in some sort to see and possesse it.* Now, if wee will beleve it, though our feet be on earth, our faith must bee in heaven: or understand it, wee must so live on earth, as if our conversation were in heaven: or feele it, wee must have so little feeling of the delights of this life, as our delight may be wholly in heaven: or desire it, wee must hunger and thirst after righteousness, to direct us in the way which leadeth to heaven. *Is cannot be* (saith a devout holy man) *that any one should die ill, who hath lived well.* Wee are then to labour by a zealous, religious, and sincere life, to present our selves blamelesse before the Lord at his comming. O if we knew (and grosse is our ignorance if we know it not) that *whatsoever is sought besides God, possesseth the minde, but satisfies it not!* wee would have recourse to him, by whom our mindes might be as well satisfied as possessed. But great is our misery, and miserable our stupidity. Who, when wee may gaine heaven with lesse pains than hell, will not draw our foot backe from hell, nor steppe one foot forward towards the kingdome of heaven. Yea, when we know, that it pleaseth the *Devill*, no lesse when wee sinne, than it pleaseth God to heare us sigh for sinne; yet will wee rather please the *Devill* by committing sinne, than please God by sending out one penitent sigh for our sinne. For behold, what dangers will men expose themselves unto, by Sea and Land, to increase their substance! Againe, for satisfaction of their pleasures, what tasks will they undertake

take, no lesse painfull than full of perill ! A little expectance of penitentiall pleasure can make the *voluptuous* man watch all the night long, when one houre of the night to pray in would seeme too too long. Early and late to enrich his carelesse *heire*, will the miserable *wretch* addresse himselfe to all *flavish* labour, without once remembring either early or late to give thankes to his Maker. Without repose or repast will the restless *ambitious Spark*, whose aimes are onely to bee worldly great, taske himselfe to all difficulties to gaine honour, when even that which so eagerly he seeks for, oft times brings ruine to the owner. Here then you see *where* you are to *seek*, not on earth, for there is nought but corruption ; but in *heaven*, where you may bee clothed within corruption : not on *earth*, for there you are *Exiles* ; but in *heaven*, where you may be enrolled and enfranchised *Citizens* : not on earth the grate of misery, but in *heaven* the goale of glory. In brieft, would you have your *heart*s lodged, where your *treasures* are locked : all your senses scared, where they may be fully sated ? your *eye* with delightfull *objects* satisfied, your *care* with melodious *accents* solaced, your *smell* with choicest *odours* cherished, your *taste* with chiefest *dainties* relished, your selves, your soules amongst those glorious creatures registred ? Fix the desires of your *Heart* on him, who can onely satisfie your heart, set your *eye* on him, whose *eye* is ever upon you, and in due time will direct you to him, intend your *care* to his Law, which can best informe you, and with divinest *melodie* cheere you : follow him in the *smell* of his sweet *ointments*, and hee will comfort you in your afflictions, *taste* how sweet hee is in mercy, and you shall *taste* sweetnesse in the depth of your misery ; become heavenly men, so of terrestiall Angels you shall be made Angels in heaven, whereby the spirituall union of your soules, you shall be united unto him who first gave you

Bernard.

Perfection.

When we are
to seeke.

Ecclef. 3. 1.

Gen. 25. 34.

Luke 16. 24.
25.

Matth. 25. 3.
4.
10.
11.
12.

soules. And so I come to the third and last; *When we are so seeke*, lest seeking out of time, wee be excluded from finding what we seeke, for want of seeking in due time.

It words spoken in season bee like apples of gold with pictures of silver; I use I am, that our actions being seasonably formed or disposed, cannot but adde to our soules much beauty and lustre. *To every thing there is a season, and a time to every purpose under the heaven*: which season neglected, the benefit accruing to the worke is likewise abridged. *There is a time to sow and a time to reape*; and *sow* we must before we reape: *sow* in tears, before wee reape in joy. *Seeke* wee must before we finde; for unless wee seeke him while he may be found, seeke may wee long ere wee have him found. After the time of our dissolution from earth, there is no time admitted for repentance to bring us to *beatum*. *Hoc momentum est de quo pendet eternitas*. Either now or never; and if now, thrice happy ever. Which is illustrated to us by divers Similitudes, Examples and Parables in the holy Scripture: as in *Esau's* birth-right, which (once sold) could not be regained by many teares; and in the Parable of *Dives* and *Lazarus*, where *Abraham* answered *Dives*, after hee had beseeched him to send *Lazarus*, that hee might dip the tip of his finger in water, and coole his tongue; *Same*, remember that thou in thy life-time receivedst thy good things, and likewise *Lazarus* evil things: but now hee is comforted, and thou art tormented. And in the Parable of the ten *Virgins*, where the five foolish *Virgins* tooke their Lamps, and tooke no oile with them; but the wise tooke oile in their vessels with their Lamps; and when the *Bridegroom* came, those that were ready, went in with him, and were received: but those foolish ones, who were unprovided, though they came afterwards, crying, *Lord, Lord, open unto us*, could not be admitted. For know, deare Christia

stia

stian, and apply it to thy heart, (for knowledge without use, application or practice, is a fruitlesse and soule-beguiling knowledge;) that hee who promiseth forgiveness to thee repening, hath not promised thee to morrow to repent in. Why therefore deferrest thou till to morrow, when thou little knowest but thou maist die before to morrow? This day, this *houre* is the opportunate season; take hold of it then, lest thou repent thee, when it is past season. Man hath no interest in time save this very *instant*, which he may properly terme his; let him then so employ this *instant* of time, as hee may bee heire of eternity, which exceeds the limit of time. *Let us worke now while it is day, for the night cometh when no man can worke.* Why therefore stand we *idling*? Why delay we our conversion? Why cry wee with the sluggard, *Yet a little, and then a little, and no end of that little*? Why to morrow, and to morrow, and no end of to morrow, being as neere our Conversion to day as to morrow? Why not to day as well as to morrow, seeing every day bringeth with it her affliction, both to day and to morrow? Meete it is then, for us to make recourse to the Throne of mercy in the day of mercy, and before the *evill day* come, lest wee bee taken, as hee who beat his fellow servants, when the great Master of the Household shall come. O earth, earth, earth, heare the Word of the LORD! Earth by creation, earth by condition, earth by corruption. Remember now thy Creator in the daies of thy youth, while the *evill daies* come not, nor the yeeres draw nigh, when thou shalt say, I have no pleasure in them. While the Sonne, or the light, or the Moone, or the Sunnes that be not darkned, nor the clouds returne after the raine. In the day when the Keepers of the house shall tremble, and the strongmen shall bow themselves, and the grinders cease, because they are few, and those that looke out of the windows bee darkned: And the doores shall be shut in the streets, when the sound

Perfection.

Deus confis-
oniam incul-
geniam promi-
sit: sed dilati-
oni tua diem
crasium non
promisit. Aug.

Math. 11. 16.

August.

Jerem. 12. 30.

Eccle. 12.
2 vers. 1. ad 8.

of

Perfection.

Gen. 3. 19.

August.

penitentia po-
ne; non poena
penitentia.

1 King 21. 20.

of the grinding is low, and he shall rise up as the voice of the bird, and all the daughters of musick shall be brought low. Also when they shall bee afraid of that which is high, and feares shall be in the way, and the Almond tree shall flourish, and the Grasshopper shall be a burden, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets. Or ever the silver cord be loosed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or the wheele broken at the Cisterne. Then shall the dust returne to the earth as it was, and the spirit shall returne unto God who gave it. Hence then are we warned not to deferre time, lest we neglect the opportunate time, the time of grace; which neglected, miserable shall we be, when from hence dissolved. Yea, but will some object; *True repentance is never too late; which is most true; but againe I answer, that late repentance is seldom true.* Repent then while yee have time; for as in *Hell* there is no redemption, so after death there is no time admitted for repentance. Or remember that a wounded conscience none can heale; so that, like as the *Scorpion* hath in her the remedy of her owne poison; so the evill man carrieth alwaies with him, the punishment of his owne wickednesse, the which doth never leave to torment and afflict his mind both sleeping and waking. So as, the wicked man is oft-times forced to speake unto his conscience, as *Abab* said to *Eliab*, *Hast thou found me. O mine enemy?* Now there is no better meanes to make peace with our consciences, than to set God continually before our eyes, that his Spirit may witnesse to our spirits, that we are the children of grace. Wherein many offend daily, who promise to themselves security, either by sinning subtilly or secretly. Subtilly, as in dazling or deluding the eyes of the world with pretended sanctity, and concluding with the Poet;

*That I may just and holy seeme,
and so the world deceive,*

And

The English Gentleman.

*And with a cloud my cunning floud,
is all that I doe crave.*

But such Hypocrites will God judge, and redouble the
viols of his wrath upon their double sinne. Secretly,
when man in the foolishnesse of his heart committeth
some secret sin, and saith, *Who seeth him?* There is none
looking thorow the chinke to see mee, none that can
heare me, but simple fooles: how much are these decei-
ved? Is there any darknesse so thicke and palpable, that
this *quisquis* quæd the piercing eye of heaven cannot spie
thee through it? O if thou hope by sinning secretly, to
sin securely, thou shalt be forced to say unto thy God,
as *Ahab* said unto *Elijah*, *Hast thou found mee, O mine
enemie?* Nay, O God terrible and dreadfull thou hast
found me. And then let me aske thee in the same termes
that the young Gallant in *Erasmus* asked his wanton
mistresse; *Art thou not ashamed to doe that in the sight of
God and witnessse of holy Angels, which thou art asha-
med to doe in the sight of men?* Art thou so afraid of dis-
grace with men, and little carest whether thou be or no
in the state of grace with God? Art thou more jealous
of the eyes of men, who have but power only to asperse
a blemish on thy name, or inflict a temporall punish-
ment on thy person, than of his, who hath power to
throw both thy soule and body into the burning Lake
of perdition? It was a pretty saying of *Epicurus* in *Se-
neca*; *Whereto are offences safe, if they cannot bee secure?*
*Or what availe it guiltie men to finde a place to lye hid in,
when they have no confidence in the place where they lye
hid in?* Excellent therefore was the counsell of zealous
Bernard, and sententious *Seneca*, that wee should al-
wayes, as in a mirrour, represent unto our eyes the ex-
ample of some good man, and so to live as if hee did al-
wayes see us, alwayes behold us: for wee, who know
that the eyes of God are upon all the wayes of men, and
that no place so remote, no place so desart or desolate,

as

451

Perfection.

*Da mihi fallere
da justum san-
ctumq; videri,
Noctem peccatis
& fraudibus
objice nu-
bem.*

*Nullus est in
rima, nullus
qui me exaudi-
at. Eras. Dial.*

*Exe. 3. 5. 6. ex-
dixit opus.*

*—tenet Deus
omnia vindex.
1 Kin. 22. 20.*

*An non pudet
id facere in con-
spectu Dei, ac
testibus sanctis
Angelis, quod
pudet facere in
conspectu homi-
num?*


*Quid si tuta
possint esse sce-
lera, si secura
esse non possunt?
vel quid pre-
dest nocentibus
habuisse latu-
di facul: aiem,
cum latendi si-
cuiam non la-
bent?*

*Sen. epist. 97.
Bernard de vi-
ta solitaria.
Sen epist. 11.
August. Man.
cap. 19.*

Perfection.

Quicquid agis
mundo sursum.
ve passionem me-
memor, in spe-
ctorem semper
adeste Deum.
Prudent us
hymnorum. l. i.
cont. Symmach.

August. Soliloq.
cap. 11.


Aures habet in
pedibus. Ari-
stippus.

as may divide us from his all-seeing presence, ought to be in all our workes so provident and circumspect, as if God were present before our eyes, as in truth he is. And therefore *Prudentius* in one of his *Hymnes* gives this memorandum;

*Think with thy selfe, if thou from sin would free thee,
Bee's day or night, that God doth ever see thee.*

O then let us fix our thoughts upon God here on earth, that wee may gloriously fix our eyes upon him in heaven! Let us so meditate of him here on earth, that wee may contemplate him there in heaven! So repent us to have dishonoured him here on earth, that wee may be honoured by him in heaven! Let us become humble Petitioners unto him, and prostrate our selves before his foot-stoole: of whom if we begge life, his hand is not so shortned, as it will not save; his eare so closely stopped, as it will not heare: it is reported that when a poore man came to *Dyonisius* the Tyrant, and preferred his petition unto him standing; The imperious Tyrant would not give care unto him; whereupon this poore Petitioner to move him to more compassion, fell downe prostrate at his feet, and with much importunity obtained his suit: after all this, being demanded by one why he did so; *I perceived* (quoth he) *Dyonisius to have his eares in his feet, wherefore I was out of hope to bee heard till I fell before his feet.* But God, who intendeth rather the devotion of the heart, than the motion of the hand, or prostration of the bodie, will heare us, if wee aske faithfully, and open unto us, if wee knocke constantly, and having fought a good fight, crowne us victoriously.

Thus you have heard *what* we are to seeke, *where* we are to seeke, and *when* wee are to seeke. *What*; a Kingdome, not of earth, but of heaven. *Where*; not on earth, nor in earth, but in heaven. *When*; while we are here on earth, that after earth we may raigne in heaven. *What*;
a Garden

a Garden inclosed, a Spring shot up, a Fountaine sealed. What; a crowne of righteousnesse, a precious pearle, a hid treasure. What; wisdom, health, wealth, beauty, liberty, and all through him who is all in all. Aristippus was wont to say, that he would goe to Socrates for wit, but to Dionysius for money: whercas this we seeke, and seeking, hope to enjoy, confers upon us the rich treasures of wisdom, and abundance of riches for evermore. For, first seeke wee the kingdoms of heaven, and the righteousnesse thereof; and all things else shall be ministred unto us. Secor.dly, where we are to seeke. Where; in Heaven, the House of God, the Citie of the great King, the inheritance of the just, the portion of the faithfull, the glory of Sion. Where; not without us, but within us; for the Kingdoms of God is within us. So as I may say to every faithfull soule, *Intus habes quod queris*; That is within thee, which is sought of thee. It is God thou seekest, and him thou possessest; thy heart longeth after him, and right sure thou art of him, for his delight is to be with those that love him. Lastly, when; on earth: when in this life: when; while we are in health; while we are in these Tabernacles of clay; while we carry about us these earthly vessels; while we are clothed with flesh; before the evill day come; or the night approach; or the shadow of death encompasse us; now in the opportunate time; the time of grace, the time of redemption, the appointed time, while our peace may bee made: not to deferre from yonth to age, lest wee bee prevented by death before we come to age; but so to live every day, as if we were to dye every day, that at last we may live with him who is the length of daies. What remaineth then, but that we conclude the whole Series or progresse of this Discourse with an exhortation to counsell you, an instruction to caution you, closing both in one Conclusion to perswade you to put in daily practice, what already hath beene tendred to you.

Now,

Perfection.

Cant. 4. 12.
2 Tim. 4. 8.
Matth. 13. 44.
Matth. 10. 16.
1 Cor. 2. 7.
2 Cor. 3. 17.

Matth. 6. 33.
Esay 56. 7.
Matth. 21. 13.
Num. 12. 7.
Rom. 9. 8.
2 Sam. 5. 7. 9.
Luke 17. 21.

Qui amat desiderare, desideret amare. Bern. de amore Dei. cap. 3. Vid. Greg. Mor. lib. 18. cap. 28.

Perfection.

A pithy exhortation.

Aug. Man. c. 17

A powerfull Instruction.

*Majorem sibi
gloriam conser-
ri existimabat,
in seipsum ex-
hibendo mem-
brum Ecclesie,
quam caput im-
perii. Vid. Eu-
seb.*

Now, *Gentlemen*, that I may take a friendly fare-
well of you; I am to exhort you to a course *Vertuous*,
which among good men is ever held most *Generous*. Let
not, O let not the pleasures of sinne for a season, with-
draw your mindes from that exceeding great weight of
glory kept in store for the faithfull, after their passage
from this vale of misery! Often call to minde the riches
of that *Kingdome* after which you seeke: those fresh
Pastures fragrant *Medows*, and redolent *Fields* diaped
and embrodered with sweetest and choicest flowers:
those blessed *Citizens*, heavenly *Saints* and *Servants* of
God, who served him here on earth faithfully, and now
raigne with him triumphantly. Let your *Hearts* bee en-
dured of a good matter, and your voices viols to this hea-
venly measure. O how glorious things are spoken of thee
thou *Citie* of God; as the habitation of all that rejoyce is
in thee! Thou art sounded on the exaltation of the whole
earth. "There is in thee neither old-age, nor the mis-
"rie of old-age. There is in thee neither maim, nor
"lame, nor crooked, nor deformed, seeing all attaine
"to the perfect man, to that measure of age, or ful-
"nesse of Christ. Who would not become humble
Petitioner before the *Throne* of grace, to be made par-
taker of such an exceeding weight of glory?

Secondly, to instruct you where this *Crowne* of righ-
teousnesse is to be sought; it is to be sought in the *house*
of God, in the *Temple* of the Lord, in the *Sanctuary* of
the most *High*. O doe not hold it any derogation to
you, to be servants, yea, servants of the lowest ranke,
even *Doore-keepers* in the House of the Lord! *Constantine*
the Great gloried more in being a member of the
Church, than the *Head* of an *Empire*. O then, let it be
your greatest glory to advance his glory, who wil make
you vessels of glory! But know, that to obey the de-
lights of the *flesh*, to divide your portion among *Har-
lots*, to drinke till the wine grow red, to make your life a

continued

continued revell, is not the way to obtaine this crowne. Tribulation must goe before Contolation; you must clime up to the *Crosse*, before you receive this crowne. The *Israelites* were to passe thorow a *Desart*, before they came to *Canaan*. This *Desart* is the world, *Canaan* heaven. O who would not be here afflicted, that he may be there comforted! Who would not be here cross'd, that he may be there crowned! Who would not with patience passe thorow this *Desart*, onely in hope to come to *Canaan*! *Canaan* the inheritance of the just; *Canaan* the lot of the righteous; *Canaan* a fat Land flowing with milke and honey; *Canaan*, an habitation, of the most holy; *Canaan*, a place promised to *Abraham*; *Canaan*, the bosome of Father *Abraham*, even Heaven; but not the heaven of heaven, to which even the earth it selfe is the very *Empyrean* heaven, for this is heaven of heaven to the Lord: because knowne to none but to the LORD.

Thirdly, and lastly, that I may conclude, and concluding perswade you; neglect not this opportunate time of *grace* that is now offered you. I know well, that *Gentlemen* of your ranke cannot want such witty Comforts, as wil labour by their pleasant conceits to remove from you the remembrance of the *evill day*: but esteeme not those conceits for good, which strive to estrange from your conceit the chiefeest good. Let it be your task every day, to provide your selves against the *evill day*; so shall not the *evill day*. when it commeth, affright you, nor the *terrorrs* of death prevaile against you, nor the *last summons* perplex you, nor the *burning Lake* consume you. O what sharpe, extreme, and insuperable taskes would those wofull tormented soules take upon them, if they might be freed but one houre from those horrours which they see, those tortures which they fee! O then while time is graunted you, omit no time neglect no opportunity! Be instant in season and out of season;

Perfection.

Exod. 3. 8.

Exod. 15. 13.

Gen. 32. 7.

Luke 16. 22.

Aug. Soliloq.
cap. 3¹.

A perswasive
Conclusion.

TS

Perfection.

Matth. 10. 22.

Hebr. 10. 36.

Prov. 16. 32.

*Greg. in Moral.
Exposit in Iob.
Blas. Enchirid.
parvul. auth.*

sealon, holding on in the race which is set before you, and persevering in every good work even unto the end. *Because they that continue unto the end, shall bee saved.* What is this life but a minute, and lesse than a minute in respect of eternity? Yet if this minute be well imployed, it will bring you to the fruition of eternity. Short and momentary are the *afflictions* of this life; yet supported with Patience, and subdued with long sufferance, they crowne the sufferer with glory endlesse. Short likewise are the pleasures of this life, which as they are of short continuance, to bring they forth no other fruit than the bitter pills of repentance: whereas in heaven there are pleasures for evermore, comforts for evermore, joyes for evermore: no carnall, but cordiall joy: no laughter of the *body*, but of the *heart*: for though the righteous sorrow, their sorrow ends when they end but joy shall come upon them without end. O meditate of these in your beds, and in your fields; when you are journeying on the way, and when you are sojourniing in your houses: where compare your Court-talliance with these pleasures, and you shall finde all your rioting, triumphs and revelling, to bee rather occasions of sorrowing than solacing, mourning than rejoycing! Bathe you in your *Steeves*, or repose you in your *Arbours*, these cannot allay the least pang of an afflicted conscience. O then so live every day, as you may die to sin every day! that as you are ennobled by your descent on earth, you may be ennobled in heaven, after your descent to earth.

Lauds Deo.

Totum hoc ut à te veniet, totum ad te redeat.



Character.

A Gentleman



IS a Man of himselfe, without the addition of either Taylor, Miller, Seamster or Haberdasher. Actions of goodnesse he holds his supreme happinesse: The fate of a yonger brother cannot depresse his thoughts below his elder. Hee scornes basenesse more than want; and holds Noblenesse his sole worth. A Crest displayes his house, but his owne actions expresse himselfe. He scornes pride, as a derogation to Gentry; and walks with so pure a soule, as hee makes uprightnesse the honour of his Family. Hee wonders at a profuse foole, that he should spend when honest frugality bids him spare; and no lesse at a miserable Crone, who spares when reputation bids him spend. Though heire of no great fortunes, yet his extensive hand will not shew it. Hee shapes his coat to his cloth; and scornes as much to be be holden, as to be a Gally-slave. Hee hath been *youthfull*, but his maturer experience hath so ripened him, as he hates to become either *Gull* or *Cheat*. His *disposition* is so *generous*, as others happinesse cannot make him *repine*, nor any occurrent save sinne make him repent. He admires nothing more than a constant spirit, derides nothing more

H h

than

A Gentleman.

Character.

than a recreant condition, embraceth nothing with more intimacie, than a prepared resolution. Amongst men he hates no lesse to be uncivill, than in his feare to Godward to be servile. *Education* he holds a *second Nature*; which (such innate seeds of goodnesse are sowne in him) ever improves him; seldome or never depraves him. *Learning* hee holds not onely an additament, but ornament to *Gentry*. No complement gives more accomplishment. Hee intends more the tillage of his minde, than his ground; yet suffers not that to grow wilde neither. He walkes not in the clouds to his friend, but to a stranger. Hee eyes the *Court* with a vertuous and noble contemplation; and dis-values him most, whose *sense* consists in *sens*. Hee viewes the *City*, with a princely command of his affections. No object can withdraw him from himselfe; or so distra& his desires as to covet ought unworthily; or so inтраunce his thoughts, as to admire ought servilely. Hee lives in the *Countrie* without thought of oppression; makes every evening his dayes *Ephemeris*. If his neighbours field flourish, he doth not envy it; if it lie fit for him, he scornesto covet it. There is not that place he sees, nor that pleasure hee enjoys, whereof he makes not some singular use to his owne good, and Gods glory. *Vocation* hee admits of, walking in it with so generous and religious a care, as he makes *Piety* his *Practise*, acts of *Charity* his *Exercise*, and the benefit of others his sole solace. He understands that neither *health* commeth from the *clouds* without seeking, nor *wealth* from the *clods* without digging. Hee recommends himselfe therefore in the morning to Gods protection and favour, that all the day long he may more prosperously succeed in his labour. Hee holds idlenesse to bee the very moth of mans time; Day by day therefore hath hee his taske imposed, that the poison of idlenesse may be better avoided. He holds, as Gods opportunity is mans extremity; so mans security is the Devils opportunity.

A Gentleman.

Character.

opportunity. Hoping therefore hee feares, fearing hee takes heed, and taking heed he becomes safe. Hospitality hee holds a relique of Gentry: Hee harbours no *passion* but *compassion*. He grieves no lesse at anothers losse than his owne; nor joyes lesse in anothers successe than his owne peculiar. *Recreation* hee useth to refresh him, but not surprize him. Delights cannot divert him from a more serious occasion; neither can any houre-beguiling pastime divide him from an higher contemplation. For honest pleasures, hee is neither so *Stoicall* as wholly to contemne them, nor so *Epicureall* as too sensually to affect them. There is no delight on mountaine, vale, coppice, or river, whereof he makes not an usefull and contemplative pleasure. *Recreation* he admits, not to satisfie his *sense*, but solace *himselfe*. He fixeth his minde on some other subject, when any pleasure begins too strongly to worke upon him: Hee would take it, but not bee taken by it. He attempers his attractivest pastimes with a little *Alloes*, to weane him all the sooner from their sweetnesse. Hee scornes that a moment of content should deprive him of an eternity of comfort. Hee corrects therefore his humour, in the desire of pleasure, that he may come off with more honour. *Acquaintance* hee entertaines with *fears*, but retaines with *fervor*. Hee consorts with none, but where he presumes he may either better them, or bee bettered by them. Vertue is the sole motive of his choice: Hee conceives how no true amity, nor constant society can ever be amongst evill men. Hee holds it a blemish to the repute of a *Gentleman*, and an asperfi- on to his discretion to make choice of those for his associates, who make no more account of time, than how to *pass* it over. Conference he affects; and those he admits onely into the list of his discourse, whom he findes more reall than verball, more solid than complemen- tall. He will try him before he rely on him: but having found him *touch*, they touch his honour, that impeach

A Gentleman.

Charakter.

him. *Moderation* in his desires, cares, feares, or in what this Theatre of Earth may afford, he expresseth so nobly, as neither love of whatsoeuer hee enjoys can so enthrall him, nor the losse of what hee loves can any way appall him. A true and generous *Moderation* of his affections, hath begot in him an absolute command and conquest of himselfe. Hee smiles, yet compassionately grieves, at the immoderation of poore worldlings in their cares and griefes; at the indiscretion of ambitious and voluptuous Flies in their desires and feares. *Perfection* he aspires to; for no lower mound can confine him, no inferiour bound impale him. *Virtue* is the staire that raiseth to height of this *Story*. His ascent is by degrees; making *Humility* his directresse, lest hee should faile or fall in his progresse. His *wings* are holy desires; his *feet* heavenly motions. Hee holds it the sweetest life to be every day better, till *length of dayes* reunite him to his Redeemer. He hath plaid his part on this Stage of Earth with honour; and now in his *Exit* makes heaven his harbour.

FINIS.

